

meditacion / muche necessarie for you
 at this tyme : I wolde counseyle you
 that of destinate herte appoynted and
 wyllfull purpose: you shulde furst gedre
 your self/ vnto your self/that is to say/
 your soule/hert/mynde/and wyll/in as
 muche as you may / with all force and
 diligence/holly & clerely: from al cures
 cares/charges/& bysynes of the worlde
 and from all bodply naturcs and all
 cogitacions/ and thoughtes / that by
 any meanes myght let you / and hyn-
 der you in this excercise and so to con-
 pell yo^r spirit to labor alon herin. And
 then comend your self wholly vnto our
 lord thus . In manus tuas domine
 commendo spiritum meum redimisti me
 domine deus viritatis. That is to say
 * Good lord god/ I commende / by-
 quethe/render / gye / and bytake my
 spirite/my herte/my mynde/and soule/
 wholly vnto thy handys polwer and go-
 uernans. For thou(good lord the ve-
 ry god of trouthe) haste redeemed and
 bought me. And those persones that
 ben lerned may say
 this ympne.

A.iii.

Veni

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* The
fyrste
verse.

Ueni creator spiritus: Mentem
meam visita imple superna gra-
tia/que tu creasti pectora .

* That is to meane. Cum vnto vs
good lord god holy gost creator and
maker of all the world with the father
and the son. Visite and comforde the
myndes of thy people. Replenyshe and
fulfyll with thy moste hyghe grace:
those hertes / and soules that thou thy
self/hast create/and made.

* The
second
verse.

Qui paracletus diceris donum dei
altissimi: fons viuus ignis charitas:
et spiritalis unctio.

* Cum thou holy sprit. That art
called / and named the essenciall com-
forde/and comforter of all christians.
The gyft / and rewarde of most hyghe
god. The quikke / & lyuely founteyne/
and well of lyfe the mistike fyre. That
is/the charite diuine. And the spiritual
unction/ and medicine/ of all synners.

* The
thyrde
verse.

**Tu septiformis munere: dexte-
re dei tu digitus: Tu rite promisso pa-
tris/sermone ditans guttura. * That
is. Cum holy spirite that vnto vs by
thy gracious. vii. gyftes: art seuenfold
bowntuous/& beneficial for thou (good
lord,**

lorde)art the synger of the ryght hand
of god.

☞ Shewyng vnto vs their
ryghtway of all prosperite saluacion
and goodnes / makynge our speche
ryche/and plentiuouse / orderly to speke
thy holy worde by y^e vertue of our sa-
viour Ihesu the essenciall worde / or
speche of ihe father of heuyn promysed
vnto vs.

☞ Accende lumen sensibus:
Infunde amorem cordibus: Infirma
nostri corporis: virtute firmans per-
petim. That is. ☞ Good lord holp
gost we byscche the acciend kyndle /
and gyue lyght / vnto our senses vnto
our wyttes our felynge / perceyuyng /
and vnderstondyng. Infunde good
lorde minstre shede / and powre downe
thy loue vnto our hert. And by the
vertue / and gostly strength: make thou
firme: constant and stable perpetual /
and continually: the infirmefeble / and
frayle disposicions of our bodie.

☞ Hostem repellas longius pacemq;
dones protinus: ductore sic te preuior:
vitemus omne noxium. That is.

☞ Cum good lord holp gost. And put
from vs ferre a way: our gostly cunmye
and gyue vs continuall peace. That

L
☞ The
fourthe
verse.

☞ The
fiftthe
verse.

A. v.

so

so by the our lodesman / and gyde: we
may eschue and auoyde all that shulde
vnto vs be noyouse or synfull.

**A The
sexthe
verse.**

G Per te sciamus da patrem: nosca-
mus atq; filium: te vtriusq; spiritum:
credamus omni tempore. That is
G Cum good lord/holy gost/ & graunt
vs/that by the/and thy meane: we may
knowe the father of heuen/ and also in
lykewyse we may knowe hys essenciall
son/ and that we may at all tymes by-
lyue that thou art the holy spirite of
them bothe/ and the same self god.

**A The
seuenth
verse.**

G Sit laus patri cum filio / sancto
simul paraclito / nobisq; mittat filius:
charisma sancti spiritus. That is.
G Laude and prayse be vnto the fa-
ther/with the sō/and with them bothe
vnto the holy gost. And we byseche and
pray/that the son(accordyng vnto hys
promyse)wolde vouchsafe to send vnto
vs the grace of the holy gost. Amen.
The versicle. **A** Emitte spiritum tu-
um/et creabuntur. That is.

G Send downe(good lord)thy spi-
rite/ and all thy people shall be newly
framed and refreshed.

The answer. **A** Et renouabis fa-
ciet

elem terre. That is. **G** And so good
lorde shalt thou renewe / & comford the
face countenance & byhauour of euery
saythefull persone .

The collect/ oracion/ or prayer.

Deus cui omne cor patet / et om-
nes voluntas loquitur / et quem
nullum latet secretum: purifica per in-
fusiōem sancti spiritus/ cogitaciōes cor-
dis nostri/ vt te pfecti diligere/ et digne
laudare mereamur . Per christum do-
minū nostrū Amē . That is to meane.

G Good lord god/ vnto whom euery
herte is open and knowen/ euery wyll
doth speke and shewe what is thought/
and vnto whom no secreete or counsell
is hyd or vnknowen/ we byseche the/
purifie & clense/ by y^e infusiō of thy holy
spirit: al the cogitacions and thoughtes
of our hert/ that so we may deserue per-
fectly to loue the and duely / and wor-
thely to laude and prayse the/ and this
we done are & desire/ by the meane/ and
in the name of Christe our lorde and
maister Amen.

An other collect/ oracion or
prayer to be sayd forthwith
vnder one end.

Accio

Acciones nostras quesumus do-
mine aspirado pueni/ et adiuuado
prosequere / vt cuncta nostra operacio/
et a te semper incipiat/ et per te cepta/
finiatur. Per christum dominu nostru.
Amē. ¶ That is to meane we by-
seche the good lorde that the grace of
thy holy spirit may go byfore all our
werkes: and the helpe / and cūforde of
the same grace may also folow: and
performe the same so that all our ope-
ration and working: may of the alway
bygyne and so bygun: may (by the) be
finished / and performed / by the good
lord I meane christe our mayster amē.
Or if you haue but small or short tyme
you may say theyse.ii. verses with the
sayde versicle/and collectes or without
at your pleasure.

¶ The fyrst verse.

Rex christe clemētissime / tu corda
nostra posside: vt tibi laudes de-
bitas/reddamus omni tēpore. That is.
¶ Good lorde and sauour christe /
moste gentell and curteyse kynge / we
byseche the take/and receyue our hert;
into thy possession / and gouernaunce.
So that we may / in euerie tyme / or at
all

ceyue the infinite wisdom/ and excellēt
science and cōnyng of hym that thus
dyd orde / and dothe so gouerne / and
cōtinue them and you shal delite/ haue
affection/and pleasure therein. So that
with greate wonder & marueyle: you
shall say/and crye with the prophete.

Delectasti me dñe in factura tua. &c.
That is to meane. **T**hou hast
good lorde/ gūyn to me delectacion /
and pleasure in consideraciō of thy fac-
turi/and creacion of this worlde. For
thou(good lorde)hast made all things
in wysdom. And saynt Paule saythe.
D. I merueyle / and wonder muche of
the ryches & abundāce: of y^e wysdome
science/ knowledge / and connynge of
almighty god. And this for the secōd
consideracion.

Psal.
91.

Psal.
103.
Ro. 11.

The thyrd consideracion of
bowntie and goodnes.

Yet go forther / and loke well at
gayn bpō your god and perceyue
nat dñely his most myghty pow
er/and moſte infinite wisdom:but also
hys excellēt bownte/and goodnes. **B**ut
was a merueulouse liberalite / and most
hyghe louyng kyndyns of our lord god

B. i.

that

that hauyng no nede of any creatures
(for nother he was y^e better for them
nor the wors without them) y^e yet nat
withstōdyng: wold (onely of his bowen
tic / a goodnes) haue creatures for the
welch onely of y^e same creature; whych
self boūtic / and goodnes more euidently
may appere vnto you yf you consyder
the vtilite / and profet of the sayde crea-
tures howe necessarie / and nedefull /
how cōmodiouse / and profitable / how
congruent and conuenient / howe plea-
saunt and cōfortable they all ben ethe
vnto other and all vnto mankynde.

For all he made for man / and man for
hym self to laude / prayse / and thanke
hym therfore / and to be vnto hym in
all thynges obedient. And therunto
he put hym in a place of all pleasure /
called yertly paradysse. And there ha-
uyng all creatures vnto hym obedi-
ent: he made hym lord / and souerayne
of all and put all vnto his fre wyll / and
liberte: except only one tre wherof or of
the whych tre he streptly commaunded
hym (vpon determinate payne of lyfe)
that he shuld nat ete ne fede. These
thyngs wel considred: you may perceyue
a mar-

a maruelouse bowntie / & most liberall
goodenes / and let thys be your thyrde
consideracion / & so than haue you the
consideracion / of the omnipotent / and
almpyghty power of god appropriate /
and most properly applied vnto the fa-
ther / the fyrst persō in trinite. And the
consideracion also of the infinite wys-
dom of god / appropriate vnto the son
the seconde person . And thrydly the
consideraciō of the graciouse bowntie /
and abundaūt goodnes of god appro-
priate vnto the holy gost the thyrde per-
son. Howe yet passe forth in your me-
ditacion vnto.

The fourth consideracion of the
werke of iustificacion .

Y Du may yet consyder the singu-
ler grace / fauour / and loue / of all
.iij. persones one god vnto man-
kynde in the werke of iustificacion .

For when the sayde man our father A-
dam / had by disobedience / lost the sayd
place / and pleasur of Paradise & might
(by no meanes of hym self) recorde the
same agayne / ne retourne ther vnto :
the whole trinitie father / son and holy
• gost / one god : by one assent fel to coun-
sell

B.ii.

sell

Quia
gaudiu
in celo
sup vno
pecca-
tore. &c.
Luc.
s. B.

fel & (of very loue of mankynd) decreed/
determined / and appoynted that the
son of god/ seconde person in the sayde
trinite/ and the same self efficiall god
with the father / and the holy goste
shulde entrepryse / and undertake to
iustifie man agayne/ and to bring hym
vnto his fyrste astate / and aboue that
that is to saye: to be agayn in as good
case/ and better bothe in case/ and pleas-
sure/ dignite / and degree: then he was
byfore hys fall/ and then euer he shulde
haue ben: yf he had neuer fallē/ ne tres-
passed. So then our loupng lord / and
sauour christe: descended / and came
downe from the bosom of the father of
heyn: into thys vale of myserie /
and here toke our fraile and vile nature
therin to suffre / and bere: all maner of
miseric / wretchednes/ peyne/ and woo
of the same nature except onely synne.
And although he neuer had/ ne myght
haue any synne: yet natwithstondyng:
he toke vppon hym all the hole synne
of man that euer was done byfore / or
that shuld be done after/ as though all
that synne had ben his synne / and he
the doer therof/ and onely trespasser.

So

So was prophesied he shuld do. Here **Esa.**
langoꝝ nostros ipse tulit et dolores **53.B.**
nostros ipse portauit / et posuit domi-
nus in eo: iniquitatem omnium nostrū.

G That is to say / verely he hathe
suffred our langoꝝ / and he hath borne
our dolours/ sorowes / and hurtes / and
our lorde hathe leyde vppon hym the
iniquitie/ and wykydnes of al vs. Here
nowe in this place: you may brynge
conueniently into your meditacion all
the lyfe of our lorde/ and sauour Iesu
after the maner of our sayde boke for
housholders / or in som other forme of
notable auctores / you haue many/ we
haue also set the same forth/ at length
but bycause so many haue writen there
in: we haue nat cured to send it forth
in print. There is also a litle werke in
print that our reuerend father dyd put
forth / that for this mater: is moche
profytable/ you may haue it for. i. d. and
yf you se but onely the titles you shall
lyke it wel/ and so is the goldyn letany
with many other/ when you com vnto
the ende of that holy / and most profy-
table/ and also vnto this entrepryse of
communion/ most conuenient medita-
B. iii. cion

eion: and that you haue sene / and by-
holded well in your soule all the pro-
cesse of his passion / dethe / and buriall /
then loke agayne / who he was that
dyd all thys and for whom he dyd so
greate / and wonderfull thynges . Re-
membre well he was a greate lord / and
thyn owne propre lord: and for whom
suffered he all this: for the his seruand
and bonde caytyue / he was nat onely
a lorde: but also / a kyng / an emperour
kyng of kynges / and lorde of lordes /
and of all that haue domination and
gouernaunce . And for whom dyd he
suffer: for the man his owne vile sub-
iect. And yet forther he was nat onely
a kyng / & lord: but also very god / crea-
tor / and maker of all . And for whom
dyd he thus: for a synkyng lump of
dytty and synne erthe . And yet se
what he was aboue all this a speciall
frende / and most trewe loue that for
feytheful frendeshyppe / and very seruēt
loue / and therein credyng and passyng
all loue: dyd all this . And for whome
dyd he so: for a fals traytor / a mooste
vnynde wreche / his enimie and foe.
And yet he most innocent: for the most
gilty.

gylty. And yet consydre nat only howe
excellent and great the dygnite of this
person was that dyd all this: but also
how greate a thyng it was that he
dyd/for so vnworthy a person.

First where he was essencially god: he
made hym self man to make the a god.
And where he was in most hyghe ho
nour and he the self & same essencial ho
nour most honozable: he made hym self
most vyle/& spiteful to gyue y^e honour
and to make the honozable. Yet where
he was in most hyghe libertie/and he
hym selfe the very libertie/and freedom
of all liberties: he made hym self bond
to gyue the freedom and to put the at
libertie. And to conclude: he that was
the very selfe of all lyuynge creatures:
toke wylfully/after most peynfull pas
sion: most shamefull dethe and all to
gyue the lyfe loke well nowe/& se what
can be/or who may haue more charite/
then one frende to suffre dethe for an o
ther and he toke that dethe (as is sayd)
for hys enemie. Nowe you haue thus
in your meditaciō brought our sauour
vnto dethe nowe se hym buried after
which/dethe/and buriall no man may

B.iii.

after

(after the cours of y^e world) do more for
his frēd/ but (as is said) dye for him/ y^et
nat with stōdyng our sauour dyd more/
for where (by his dethe) he had left his
frendes in great sorowe and discomfort:
he (sone after) reysed hym selfe (by hys
godly power) vnto lyfe agayne / and
appered vnto them/ whiche thyng as
monge the people of this worlde had
ben a meruelouse ioy / and conforte/ of
theyr louynge frende/ and suerly so hyt
was vnto hys disciples and frendes.
But yet considre a forther kyndnes /
that is that he dyd nat onely arise/ and
appere in the same selfe body: but also
where that body at hys dethe was all
deforme/ & as a lepre out of frame/ and
fashon: by reason of moste cruel intrety
and dealyng: he repared the same a-
gayne (vnto the syght/ and conforte of
hys frendes) into a more goodly / and
more beawtuouse forme: than hyt was
byfore / with clearty / and byghtnes
vnspekeable. And where that body
byfore: was heuy and dull/ and myght
nat (by nature) be remoued from one
place vnto an other: but in due space of
tyme: he made hyt nowe of such agillite
so

so quicke/so nimble/so light/& so swift:
that it might be in.ii.oz.iii.& many mo
places in a momēt/in the space oz tyme
of the lōke oz t̄wynklyng of an eye.
And yet where that body was byfore
hys dethe: so grosse in quantite: that
it myght nat entre but into a due space
of mesure in lengthe and brede accor-
dyng vnto the same body: hit myght
nowe after his resurrection /entre/and
go thorough any dores / wyndowes /
stone walles /as the sone goeth thrugh
the glasse. And yet ouer all this where
that body was byfore passible and
mortal: and might suffre and dyd suffre
pēne/ passion/and hurt/oz greue/ and
also dethe: nowe he brought it into such
a state and cause: that it is impassible
and immortal/that is to saye neuer
may suffre any noyans ne euer possible
to dye agayne. This haue we shewed
nat onely for the order of your medita-
cyon:but also for the synguler confort
of all synfull soules. That as our lord
Jesu deyed for our synnes /and arose
agayne for our iustificacion / so euery
synfull soule wyllynge to forsake synne
and haupnge the feythe of christe:may

No. 6.
A.

Luc. 15.
L.

dye / and be buried wth the our sa^ulour
in his holy sacramentes baptisme /
and confession / and so leuyng all de-
formite of synne the soule maye araye
vnto a newe maner / & forme of lyuyng
and be more specious beawtious and
more goodely in the syght of god / and
more acceptable th^{an} euer it was byfore
and more ioye shall be made in heuen
for one suche a persone returned fro m
synne then for any other that neuer
cōsideraciō dyd synne & let this suffice
for the.iiij. of your sayd meditaciō that
is to say in cōsideryng the werke of iu-
stificacion .

The fyfte consyderacion of the
werke of remuneracion .

Nowe lette vs procede forther vnto
the werke of remuneracion or
rewardyng and al is to moue and steeer
your affection your loue and deuocion
vnto our lord. For althoughe in the
syght of thys worlde / it were amercus-
louse greate kyndnes / for any frende /
to paye hys frendes dette and deliuer
hym out of prison and yet muche more
kyndnes is if he were nat his frende /
but hys enemye / and soo and also to pay
for

for hys det / and delyuerance no small
price but his owne blode / and his lyfe
also: this I say were a meruelouse be-
nifite / and an exceeding kyndnes he dyd
no more. But our lord / and sauio: dyd
yet more for man. For he dyd nat on-
ly delyuere hym fre / & out of daunger:
but also rewarded hym made hym but
tyfelowe of all hys goodes / and heyre
with hym of all hys laundes and posses-
sions and brought hym vnto hyghe
honour dignitie / and degre he brought
hym vnto the presens of his owne na-
turall father and there after his ascen-
cion he toke possession for man / and so
made hym his brother / & cohenerito: of
all that he had: Loke well hereupon
and consyder howe greate a rewarde
this was and yet shal you see more ad-
ded hercurto. For many in this world
haue ben made heyres / and possession
takyn for them / and yet dyd they neuer
enioy the same. But our lord / and sa-
uiour: when he had delyuered man in
forme byfore shewed / and had also put
hym in possession therof: ordeyned it
forther meane to make man suerly
to enioy the same and to haue the most
plea

pleasaunt vse therof/which was in sen-
dyng downe the holy gost whiche (ac-
cordinge vnto his promyse) shulde in-
struct/and teche his apostles and disci-
ples/and by them all christians the ve-
ry trouthe of all maner of thynges ap-
petynyng vnto mannes saluacion/and
shulde also subministre / and put into
theyr hertes / and myndes to put the
same in execution / and howe / and vn-
der what forme they shulde so do. For
(as I suppose) the apostles after the
dethe of christ dyd neuer put any thing
in execution and vse that our sauour
had byfore hys dethe or byfore hys as-
cencion committed vnto power: vnto
the tyme they had receyued the holy
gost. For although they had commaun-
dement and power to preche the gos-
pell and to baptise / and to ministre all
other sacramentes/to remit/or forgyue
and to withholde and restrayne synne:
yet dyd nat they execute / or put in vse
any thyng (but only when christ was
amonge theym byfore his passion) vn-
to the tyme they had receyued fully the
holy goste at pentecost excepte only the
election of saynt Matthe because the
nowm.

nowmber of the apostels/myght nat be
vnprefecte . So then they receyued
fully the holy gost/ nat only for theym
selfe:but also for all other that by them
shuld beleue vnto the end of the world.
Then dyd they minstre the holy sa-
cramentes and taught theyr disciples/
and by them all christians: the due
forme/and maner therof whiche forme
hathe euer sythe that tyme and euer
shall continue in christes catholick
churche / what so euer theyse newe he-
retikes say vnto the contrary. In
whiche holy sacramentes we haue nat
onely the person of our lord / and sa-
uour hym selfe:but also the other. ii.
persones/the father and the holy gost
all one selfe/and same essenciall god:to
remane/byde/and dwell amonge vs
vnto the world; ende/and this gift and
rewarde is muche to be noted / and
may well suffice for the sythe conside-
ration of this entrepryse of the werke
of remuneracyon .

The syth consyderacyon of the
werke of glorification.

you

You may well perceyue (good deuout christians) by that is sayde that our lord Iesu / hath nat only redemed and bought vs dere: but also most liberally / and graciously rewarded vs / and dayly dothe nat only forgyue our synnes and offences at the first / arpyue / or mouynge: but dothe also gyue vs greaie gyftes / for small and doth so multiplie here our mrites: that we may cum yet vnto a greater gyft and rewarde whiche is in vs his werke of glorification: For after this lyfe: he wyll make vs gloriouse / & gyue vs the same dowres that he hath now in hym selfe / that is to saye clarite / or clerenes / agilitie / or nimenes / subtilite / or skilendernes / and immortalite: so that we shall neuer dye / ne suffre any damage. This gyfte and werke is so noble and of so hygh honour / dignite and degre: that to intreate forther ther of dothe passe my pore wit / and therefore I praye you be content / for this serthe consideration for the werke of glorification.

¶ The. vii. consyderaçon of the werke of fruicion.

Y Et yet as though this were nat
yueghe: he wyl gyue more. For
many in this worlde / haue full
greate honour / hyghe dignities / and
excellent degrees: & yet haue but little ioy
therwith but rather haue greuous many
displeasures many incommodities / I
trowe I myght well say many necessi-
ties / and many miseries. But our lord
will gyue vs the fruition of hym selfe
that is to saye / inioy hym and to be in
his godly presens / and to haue the very
vse of hym self at all libertie / and plea-
sure and there to se hym face to face as
he is and so in hym : to se and knowe
what we wyl or can desyre and also to
haue the full possession of hym self and
of all his / and this also without any
myxture of yuel / greue / or displeasure.
This gyft is aboue all the other by-
fore rehersed / and may therfore serue
and content you for this. vii. conside-
ration of the werke of fruition .

The eight and laste consideracyon
of the werke of sure persecucion /
and durance.

Thyeste

A theſe benefites / reſardes / and
gyfts of our lord be very great/
and many and excellent gyfts . But
yet our benygne lord / & moſt louyng
ſauour is nat content to leue you with-
out any thinge / that he may gyue ſo
that you may nat poſſible be / deſyre/
thynke / or ymagyn any thinge more
to be gyuen / and therof he wyll vnto
all his other gyfts adde / and gyue you
the ſuerte / and certente of perſeueraciō
and durance . For if a perſon had as
muche ioy as all heuen hath and were
nat certeyne ne in ſuerte to continue
therin : that ioy were nat fully perfecte.
For that thinge only is perfect : vnto
the whiche / no thinge / may be added/
or put therunto / but as longe as a per-
ſon myght ſtonde in ſecre / or doubt to
loſe y^e ioy / or any parte therof : he were
nat in full perfect ioy . And therefore
wyll our louyng lord for the full per-
fectiō of your ſayd ioy : gyue you there
a ſuere / and certen knoweledge of all
theſe Joyes to perceue / indure / and
laſte without minyſhyng or mutacion
worlde without ende / vnto the whiche
ioy / and knoweledge : he byng vs that
bought

bought vs our lord god/ & most swete
sauour Iesu/vnto whom be glory/due
laude/and prayse/with the father and
the holy goste/one god in secula seculo-
rum. Amen.

EAn addicion vnto this foresayd
meditation.

Iwas required of a good deuonte
person to ioyne these sayd consi-
deracions vnto. viii. notable dayes con-
teyned in scripture / that is to say . vi.
dayes of creacion / and production or
bryngynge forth of creatures/the. vii.
of rest/and the . viii. of eternitey/and so
to shewe how these werkes of our lord
may be instructiō vnto vs/ which thig
I was lothe vnto/bothe bycause I lac-
ked abilitie therunto / and also bycause
this werke : whiche I intended to be
short:shulde be therby enlarged. Nat-
withstandynge bycause this werke is
so diuided in pticles/ that (as we sayd)
euery person may take what he wyll/
accoordynge vnto his leyser and deuot-
ion : therfore we shall e sum what to
satesfie/say our mynde.

Of the fyrst consideration/and of
the fyrst day of creacion.

L. i.

The

Gene. i.
A.

The fyrst consideraciō was of the
power of god in creatiō and pro-
duction of all creatures. And we rede
in the begynnyng of scripture/ that
almighty god in the begynnyng made
heuen/ and erthe/spirytual/ and coꝝ-
pozall / oꝝ bodyly creatures/ reasona-
ble/ and vnreasonable creatures.
And that he made also the lyght / and
dyuided that lyght from darknes.
And the lyght he called the day/and
the darknes he called the nyght / and
this was the werke of the fyrst dape of
creacion / whiche in vs may teche vs
howe our lorde hathe made in euey
persone an heuen and an erthe / a spi-
rituall partie and an erthly partie/and
made in vs also the lyght of vnderstan-
dinge and reason / whereby we shulde
diuide in our dayly werkes the spirite
from the fleshe/ the soule frō the body/
whiche is don by contemplacion oꝝ me-
ditacion/after the fourme beforesayd.
That is to saye / that in euey dape of
our lyfe we shulde sumtyme be as well
actyue as contemplatyue/
and this for the
fyrst day.

Of the seconde consideracion/and of
the seconde day of creation.

The seconde consideracion was
of the wysdome of god in orde-
rynge and guydyng of his creatures.
And in the seconde day of creation: our
lorde god made the firmament oꝝ the
skye/ and so diuided the waters that
were vnder the firmament: from them
that were aboue the firmament / and
called that firmament heuyn. Note
here that almyghty god made two he-
uyns/ the one vpo the first day aboue/
and the tother the seconde daye / and
byneth/ to diuide (as is sayde) waters.
Take nowe groundely vppon this or-
der of the creatures. Sum be aboue/
and som bynethe. The hygher heuyn
spirituall to rule/order/ and guyde the
lower heuen temporall/ and erthely/
And the spirituall creatures: to rule
the bodyly creatures. And so those
that be vnder and bynethe: to be sub-
dyed/obedient/ & ordered in all thinges
by them that be aboue. The same or-
der shulde be kepte in vs / nat onely eu-
ery person in hym selfe: but also euerych
x.ii. vnto

unto other. For almyghty god made
in man/nat ouely as is sayd an heuyn
his soule:but also an erthe / hys body.
And in lyke maner he ordered his peo-
ple in .ii. partes/a spirituall partie /and
a secular or tēporall part. The spiritu-
alite : euer to order/rule/and guyde the
temporalite/ and the temporalite to be
subdued and obedient vnto the spiritu-
alite/which order hath ben alway ob-
serued and kepte amonge the faythfull
and well ordered people of god from
Adam vnto chryste / and must so conti-
nue by the ordenaunce of chryste: vnto
the ende of the world/whiche is agayn
the opinion of some persones of this
tyme and age/that don say and wyte
that the tēporalite or secularitie shulde
gouerne and guyde the spiritualite / in
all temporal thynges. And this opini-
on is nat true/for the order of god as
well in the olde testamente as in the
new: is euident in the contrary / & so
haue we shewed by due probacion and
profe in dyuers places. For as the
soule and the body don make one man:
so god and man is one chryst our saup-
our. And as in hym the humanite and
manhode

manhode was euer in all thynges sub-
dued and obedyent vnto the diuinitie
and godhed : & the body in lyke maner
vnto the soule: so must it be (after right
order) bytwene the spirytualyte and
the temporalite/ natwithstandyng for
this purpose here interprised: the hole
man of soule and body : dothe bere the
rowme and place of this firmament/
whose office and duety is to diuide the
water that is bynethe apperteynyng
vnto the feshualite: from the water that
is aboue called aqua sapientie saluta- **Ecc. 15**
ris/ the water of helthfull wysdom and **A.**
of saluacion. That is to say that man
shulde euer deuide and departe vice fro
vertue/ erthely cōuersacion from heuē
ly exercise/ vayne and voyde cogitaci-
on / from fructuouse and profitable me-
ditacion/ and this for the seconde daye.

Of the thyrde consideracion/ and of
the thyrde day of creacion.

The thyrde consideracion was of
the boūtie / and goodnes/ loue / &
liberalyte of god/ whiche dothe appere
in vtilite and profite of the creatures.

And in the thyrde day of creacion : our
L.iii. **lorde**

loꝛde god cōmaunded the waters that
were vnder the sayde firmament cal-
led heuyn/ to gader and hepe them self
together into one place / and that the
drye erthe yet bareyn: shuld apere/and
whiche thyng done: that erthe that
then was drye and bareyne: he called &
named to be erthe tyllable / and apte/
oꝛ dysposed to be tyllēd . And the con-
gregacions & hepes of waters : he cal-
led the see/ oꝛ sees . And then he com-
maunded the dryd erthe to brynge forth
fruite. In the vtilite & profyte whereof
dyd appere the bountie and goodnes
remembꝛed byfoze in this thyꝛde con-
sideracion. But nowe must we in lyke
maner commaunde by reason all the
waters of our voluptuous disposicions
and viciouse appetites: to be gathered
and heped into one place/ that is the
worlde/ leue all those disposicions vnto
worldly persones and vnto infideles/
viciouse and synful people. And let our
bodily werkes appere synles. And al-
though they be yet baren: yet may they
be apt by the meane of the sacrament
of penaunce to be tilled/ & brynge forth
the fruitfull werkes of vertue & grace.

And

And thus an ende of this thyrde daye.

C Of the fourth consideracion / and
the fourthe day of creacion.

The fourth consideracion was of
the werke of our iustification.

And in the fourthe daye our lord made
the son / and the mone / and the sterres /
to diuide the daye and the nyght / and
the tymes / houres / dayes / and yeres /
and to gyue lyght vnto the erthe .

The son doth signifie our sauour Iesu
the very sonne of iustice / and the mone
dothe signifie the catholike chyrche of
christe / that taketh lyght of the sayde
sonne our sauoure / & so don the sterres
also / by whom the holy doctours / pre-
chers / and curates ben signified. For
theyse done illumine and gyue lyght
of grace vnto the erthely & synfull peo-
ple / that by theyr ministracion of the
blessed sacramentes ben iustified and
made apte persones vnto saluacion /
and so is the fourthe daye applied and
sped .

C Of the fiste consideracion and the
fiste daye of creacion.

Liii.

The

Mat. 12
A.

The fift consideracion was of the
werk of remuneraciō or reward/
which rewarde euey person shall haue
accordynge vnto his werkes. And in
the fiftē day our lord made fysshes/
and fountes/the fysshes to bide in the see/
and the fowles in the ayre. By the
fysshes euyl werkes ben signified/and
also euyl wordes and thoughtes. For
of them(sayeth our sauour)accountes
must be rendred and made/ vnto eue-
ryche:due rewarde gyuen. And these do
remayne in y^e see of the synfull world/
and shall be rewarded there after in
payne. And the good werkes/wordes
and thoughtes: that ben signified by
the byrdes of the ayre: done dwell/and
abyde in heuēly conuersaciō/ and shal
be rewarded in ioy and blyssē / and let
this stande for the fiftē day.

Of the sixt consideracion/and the
sixte day of creation.

The sixt consideracion was of the
werke of glorification. And in
the sixte day our lord made man after/
and vnto his owne ymage/ similitude/
and likenes. And surely that was vnto
man

man a great glory and an excellent honour and dignitie / vnto the whiche no man may atteyn and cum: but he onely that alone dyd ascende into heuen/ our lord and sauour Iesu. In the whiche sayenge you must vnderstande chryste and his membres / all faythfull people that ben lyke vnto hym / and don followe his steppes. And thus an ende of the sixte day of creation.

C Of the seuenth consideracion/ and of the seuenth daye of cessation / rest/ and pausacion.

The. vii. consideraciō was of the werke of fruition/ that is to say/ a ioyfull vse at full pleasure/ holly reioycyng and intoyenge our lord. And in the. vii. day when our lord had made all thinges perfect: he reased and rested/ and wrought no more/ but sanctified and halowed that day. And so after our glorificaciō we shall no more merite/ but rest in our lord and sanctify hym/ laude/ prayse/ & loue hym / and in hym (as is sayde) haue all ioy / and pleasure/ aboue that any eye may see/ any care may here/ any mowthe may speke/ or any herte may thinke.

L. v.

Di

Of the. viii. consideraciō / and of the
viii. day of eternite.

The. viii. and laste consideracion
was of persecraciō & duraunce/
or suerty of these ioyes. And the day
of eternite is the day of all perfection/
wherein the ende and begynnynge be
ioyned. For that daye was byfore all
creatures / without begynnynge/ and
that day shall continue after all dayes/
without endynge. Amen.

Thus haue we (after our pore vn-
derstandyng) performed this deuout re-
quest / & yet was nat the person cōtent/
but y^e nedely we shuld ioyne vnto these
.ii. eightes: the thyrde. viii. of the. viii.
beatitudes of the gospels / sayenge vn-
to me the reders be nat bounde but at
theyr pleasure they may (as is sayd)
take what they wyll.

Of the. viii. beatitudes or blessed
states of perfection.

**Mat. 5.
8.**

Our lord and sauoure Jesu dyd
set forth in the gospel. viii. per-
fections / or. viii. states or fourmes of
perfection / whiche he taught & betoke
vnto his disciples & by theym vnto vs.
And vnto euery perfection or state he
assigned

assigned and appoynted a propre re-
warde / as you shall perceyue by order.

Of the fyrste beatitude.

The fyrste beatitude / that is the
fyrst state or perfection of lyuyng
is in latyne / thus. Beati pauperes spi-
ritu. The englyshe wherof is. The
poze in spirite or of spirite:ben blessed.
That is to meane that all suche per-
sons as (for the loue of god) do lytle set
by worldly ryches/as to haue any loue
or trust vnto them/ but onely as may
be necessary for theyr state and degree:
ben blessed. This beatitude or state
of perfection may be referred vnto the
fyrste consideration of the benefite of
creacion/wherin the myghty power of
god was considered/which thing well
considered/euery person may lyghtely
and sone perceyue he hathe no thyng
of hym selfe:ne any thyng that he may
call properly his owne / but that all
thinges (as in very proprietie) done ap-
perceyue vnto god/and bene here but
onely lent vnto man / whereof to gyue
accounte/ and so may he be reasonably
moued/to gyue freely vnto god that is
his owne/and to retayne no thyng in
propertie

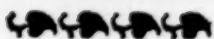
propyate / but all to be commune in
tyme of nede vnto the neighbour acor
dyng vnto the wyl and commaunde-
ment of god / and this is called pouerte
of spirite. In them also that haue ry-
ches / as lordes / & nat seruauntes ther-
of / and this is the fyrst and most lowe
degree / or state of perfection / whiche
natwithondyng dothe conteyne ma-
ny degrees. In the hyghest degree wher-
of: done religiousse persons lyue / if they
kepe theyr promyse / and vowe duely /
The rewarde of this beatitude / dothe
folowe. Quoniam ipsorum est regnum
celorum. For the realme / and kyngdō
of heuens : dothe apperteyne and by-
long vnto them. They: that is suche p-
sons poze in spirite / for god : haue here
now the property and possession (as it
may be had in this lyfe) of the heuyns /
and after this lyfe they be sure thereof.
For (as I sayd) there ben two heuyns /
One aboue wher god and his sayntes
ben. And an other bynethe / that is the
firmament / and all thynges conteyned
therein. The poze in spirite shall haue
the possession of bothe. For in this lyfe
he hathe all that is nedefull / prouyded
by out

by our lord / and a special grace to be
content with his ordinaunce / and after
this myserable lyfe : he shall haue the
full property and possession of the very
laude of cuerlastyng lyfe. Amen.

Of the seconde beatitude.

The second beatitude and state of
perfect lyfe / is. Beati mites. Bles
sed ben the mylde. That is to meane /
that suche persones as be mylde / softe /
sober / curteise / gentyll / restfull / and pa
cient / y^e in good can baynquyssh euyll /
and for the tyme can & wyll gyue place
vnto rebukes / checkes / wyld / rough / &
cruell behauour : ben in this state and
degre of perfectiō / whiche degree may
be referred vnto the seconde considera
cion / which was of the werke of gouer
naunce that standeth in the consydera
cion of the wisdom and knowledge of
god / which depely cōsidered : may ligh
tely bynng downe the hyghe proude
mynde of any persone / so that he shall
euidently perceyue that (in comparaci
on vnto that wysdom) he is but a very
sole / and hath neither wysdome ne let
nyng. And so shall he begyn to bere a
low

low sayle/and to be mylde/and to chuse
rather to be gouerned and ruled : than
to rule or gouerne / for that apperteyneth
chiefly vnto myldenes. The re-
warde wherof doeth folow. Quoniam
ipsi possidebunt terrā. That is / for they
shall possede or haue possession of the
erthe. This terme (the erthe) is taken
dyuersly. One way / for the clemēt that
bereth and bynggeth forth trees / fruy-
tes / and graines. In an other maner it
is taken for the body of man / whereof
was sayd vnto Adam / erthe thou arte:
and to erthe shalt thou go. In a thyrde
way it is taken for heuyn / the lande of
lyfe / & of all these erthes that the milde
haue possession. For the mylde persone
desyret no more of this worlde: but y^e
sufficient sustentacion of the body / and
so doeth he order his body by that suffi-
ciency: that he is lorde of all the passi-
ons and mocions thereof / & doeth con-
strayne the flesshe to serue the spiryte /
& the body to be duely subiect / subdued /
and in all obedient vnto the soule. And
finally he shall haue full and hole pos-
session of the lande that floweth mylke
and honye / that is the lande of lyfe
cucc

euerclastyng. Amen. 

C Of the thyrde beatitude .

The thyrde beatitude or state of
perfecte lypynge/is. Beati qui lu-
gent. Those persons that don mourne:
ben blessed. This terme(mournyng)
doeth betoken a sorowfull behauoure/
in countenaunce/ in wordes / in araye/
and suche other lyke behauoures. As
in sadde and sorowfull lokes/chere/and
countenaunce/in wepyngge/waylyngge/
cryenge / complaynyngge / wryngynge
of handes / tearyngge of heates / or of
clothes/chaunge of araye/as you may
se in funerals / or buryals. Somtyme
caused for the losse of goddes. Somtyme
of honours / dignitees / & degrees. And
somtyme for the losse or dethe of fren-
des. And somtyme(although moost sel-
dome)for the offence of god & leopardy
of soules. And also for the feruent de-
syre of heuyn. And this degre or state
doeth exccede bothe the tother. For as
it is necessarye for the mylde persone
to be poore in spyryte : so is it lyke-
wysse necessarye for the persone that
mourneth

mourneth for our lord to be bothe pore
and milde. And therefore this beatitude
may be wel referred vnto the thyrd con
sideracion/whiche was of the bounty of
our lord god/whiche bountie doth ap
perteyn vnto the holy goost/the thyrd
persone / and conclusion or knot of the
holy trynitie. The rewarde of this be
atitude and degree of perfection/is set
forthe thus. Quoniam ipsi consolabun
tur. That is/for they shall be comforted
and haue consolacion. Consolacion is
a comfort/had of other persons/special
ly in wordes:wherby the waylyng per
son is releued of his sorow / and put in
good hope of ioy/and ease/ or pleasure.
whiche cōsolacion these maner of mou
ners shall haue in two maners. One in
this worlde/by the assuraunce of cleene
conscience/boyd of all dyspayre. And af
ter in blysse eterne/ among the holy ci
tizens and sayntes of heuyn. Amen.

Of the fourth beatitude or
state of perfecte lyuynge.

The fourth beatitude and state of
perfection/is in the gospels. Bea
ti qui esuriunt/et sitiunt iusticiam.

Blessed

Blessed be those persons that don hunger
& thirst iustice. That is to meane/these
persons that feruently don couet & desyre
iustice: be blessed. Iustice is a vertue y^t
dothe render and gyue to euery person
y^t is right/ & he worthy to haue. That
is vnto god: loue & drede / vnto the pa-
rentes and souerayns: honour and obe-
diēce/vnto the neighbour that is frend
and beneficiall: thanks and kyndnes/
and vnto the enemye that noyeth: pa-
tience and sufferance/and euery person
vnto hym selfe: due garde and keepng
of the soule/due correction of the body/
and vnto bothe: the continuall exercise
of vertue/good maners / and holy con-
uersacion. This beatitude may be re-
ferred vnto the fourthe consideracion/
whiche was of the werke of iustificaci-
on. For the persone of suche hunger/
thirst/and feruent desyre of iustice/shal
be sure to be iustified. That is /to be
made(by iustice)apte and mete for the
heuenly blysse. The rewarde of the
whiche beatitude doeth folowe accor-
dynge. Quoniam ipsi saturabuntur.
That is/for they shall be saturate/saci-
ate/full fed/habundantly contented/&

D.i. fulfilled

fulfylled here in this lyfe by the visitac
on/or denaunce/and confort of our lord.
And after (as the prophet sayeth) whā
his glorie shall appere in ioye & blyſſe
euerlaſtyng. Amen.

Of the fyfte beatitude and
ſtate of perfecte lypynge.

The fyfte beatitude & ſtate of per
fection/is. Beati miſericordes.

That is/the perſons mercifull ben bleſ
ſed. Mercifull I ſay vnto them ſelfe/by
due reformation of them ſelfe. Mercy
full vnto y^e neighbour by due releuing
of miſery/and this beatitude may be re
ferred vnto the.v.conſideracion/which
was of the werk or benefite of remune
racio or reward. For as a great gyft is
worſe and more than loſt vpon the vn
kynde perſon that doeth forget it: ſo is
it well ſpent vpon the kinde that doeth
remembre it/ and duely doeth thankes
therfore. And the greateſt thanke that
can be gyuen vnto our lord: is to be
mercifull/ and to releue hym in his/for
ſo doeth he accepte that is done for his
ſake. And therfore the reward doeth ſo
low. Quoniam ipſi miſericordiam con
ſequentur. For they ſhall optayne & get
mercy

mercy here in this lyfe of all theyr syn-
nes/ & after be rewarded ferre more and
aboue theyr deseruyng/ & more thā they
loked for/ or than they coulde by any
meane requyre or desyre/ in ioye eterne
and euerlastyng. Amen.

The syrte beatitude or
state of perfecte lyfe.

A The .vi. beatitude is. **B**eati mū-
do corde. That is/ those p'ss that
ben of clene hert / bē blessed. That is to
mean/ suche as don kepe their consciēce
clene/ vndefouled/ or vnspotted/ and the
soule without synne. For suche persons
don here lue the life of aungels/ & there-
fore this beatitude or state may be re-
ferred vnto the .vi. cōsideracion/ which
was of the werke of glorificacion. And
the rewarde is. **Q**uoniam ipsi de-
um videbunt. For they shall se god.
The clene hert & clere cōsciēce doeth se
god here in this lyfe by hole & full four-
med faith/ by stronge hope and feruent
charitye / and he doeth se hym selfe by
due discusse & by diligent examinacion
& serche / and by due iustody & garde of
him selfe. And he doth se his neighbour
by loue/ kyndenes/ mercy/ and pytye.

D.ii. And

And after this lyfe he ſhal ſe our lord/
face to face as he is / and with hym be
glorified in ſoule & body / worlde with-
out ende. Amen.

C Of the ſeuenth beatitude or
ſtate of perfecte lypynge.

The ſeuenth beatitude and ſtate
of perfection/is. Beati pacifici.

Blessed be y^e pccfull. That is to mean
that ſuche perſons as don make peace/
ben blessed. Our lord & ſauour made
peace betwyrte god and man / and he
was very peace of hym ſelfe / and he
made alſo peace betwene man & man.
Thoſe perſones than that done make
peace betwyrte god and them ſelfe by
penaunce and due reconciliacion : and
that don make and kepe peace in them
ſelfe by due orderynge of the body vnto
the ſoule : and betwyrte them and theyr
neighbours / by the exercyſe of paciēce/
and betwyrte neighbour & neighbour
by charitable kyndenes & neighbourly
loue : Thoſe I ſay be of this beatitude/
and their rewarde foloweth Quoniam
filii dei vocabuntur. For they ſhall be
called the chylderen of god. And this
beatitude

beatitudo may be referred vnto the. vii.
consideracion/ which was of the werke
& benefite of fructiō. For in that they
be the chylderen of god/they ben hey-
res and coheueritours vnto our saup-
our/and thereby shall haue the possessi-
on of all heuyn: and the full fructiō of
the deitie & godhede/ to vse at pleasure/
reioyce/ & inioye the same in blyssē euer-
lastynge. Amen,

Of the. viii. beatitudo or blessed
state of perfecte luyngē.

The eight beatitudo is. Beati qui
persecutionem patiuntur propter
iustitiam. That is/ those persones that
don suffer persecuciō for iustice: ben bles-
sed. It is a great perfection (as before
is sayd) feruently to desyre and to loue
iustice/ but to suffer trouble and to bere
daunger for iustice: is ferre more per-
fection. For allwaye to suffre euyl/ is of
more perfection than is to do good. I
meane to suffre euyl for iustyce and for
the loue of god / for els many persones
may suffre payn & euyl by theyr owne
deseruyngē/ and agaynstē theyr wyll.

D. iii. And

And many do suffre & take great payne
& labour to do euill. And these ben nat
blessed: but rather the contrary. The re
warde of this beatitude doeth folow.

¶ Quoniam ipsorum est regnum celo
rum. That is/ for the kyngedom of he
uyn is they: & or doeth apperteyn vnto
them. This rewarde is two tymes na
med/ & assigned/ or apointed in these sta
tes or beatitudes/ that is to say/ fyrst/ &
last. And therfore may conueniently be
referred vnto the. viii. & last consideraci
on/ whiche was of the sure persecutaci
on/ certaynty/ & duraunce of all the be
nefites of our lordc. A thyng is called
perfect whan the ende and begynnyng
don frame & mete to gyder / & therefore
this rewarde is twyse appointed for to
shew the perfection & excellency therof/
which is also declared further/ after the
declaracion of the sayde persecucion /
where is sayd/ you shal be blessed whan
the men of this worlde don curse you.
And whan they do chase you fro place
to place/ & bere & trouble you/ & whan
they shall speke all euill agaynst you/
byenge/ or makynge lesynges vpon you.
For me & for my sake ioy you than/ and
make

Mat. 5
23.

make you gladnes/for your hyre and re-
warde is moche plentious in heuyns:
The seruantes of christe haue here no-
thyng in surety/for they haue here no
city ne dwelling place of surety to bide
in:but don seke for an other lodgyng/
where they shall be(as is sayde)in full
surety & certapnty/neuer to chaunge/ne
to be minished of their ioy in any part:
but euer to remayne in one perfect and
moost ioyfull state / blessed euer of our
lorde god & moost swete sauour Iesu/
whider he byng vs y^t bought vs. Am
¶ Thus haue ye an ende of your me-
ditacion. Now you must remēbre that
before we shewed you that as the mo-
ther doth trauell & bring furth a childe:
so(in a maner) doeth meditacion(after
saynt Austin)chylde & byng furthe scie-
ence/cunynge/& knowledge / wherof
we promysed sumwhat to speke. Tibi su.

Of science or knowledge/gotten
& brought furth by meditacion.

All maner of sciēce/cūnyng/& lers-
ynge/is gotten & brought furth
by meditacion. Howe be it we do nat
here intende to speke of that science/

D.iii.

whiche

*S. Ber. lib.
ra. 4. de iust.
lege et iur.
fit. n. 10. p. 1.
rationis in
flor. p. 1. f.*

**Tibi su-
pra.**

Ibidem

whiche lerned men say is to know any
thyng by his cause or causes. whiche
science (saynt Austyn sayeth) as of he-
uently and erthely thynges to knowe:
worldly men done moche praise & loue.
But they ben moche better men (sayth
he) that ser more by the knowledge of
them selfe. For that soule (sayth he) is
more laudable and more to be praysed
that knoweth the selfe mysery & wret-
chyndnes: than is that soule that with-
out that knowledge doeth seke & serche
out the wayes of the sterres/ & the natu-
res of other thynges. The moost hygh
& moost profytable science (after hym)
is selfe knowledge. which is (sayth he)
whan a person by diligent and oft vled
meditacion is illumined and lightened
vnto the very perceyuyng and know-
ledge of him selfe. Se than/ loke well/ &
perceyue that you be a man/ & nat god:
A man made of noughte / conceyued in
syn/ nourished in your mothers wobe/
with fylthy and lothesum mater/ borne
in mysery and wretchyndnes/ & here don
lyue in payn and labours/ and shall dye
in feare and drede/ sure & certeyne there
vnto of necessity / incuitable & vnauoyn-
dable

dable/ and yet vnſure and vncertayne
whan/ where/ or how/ and in what ma-
ner or ſtate you ſhall dyc: perceyvinge
than that deſte doeth euery where and
euermore loke/ gaze/ and wayt for you.
If ye be wyſe/ than loke you agayn eue-
ry where / and continually prouyde for
it/ and ſo ſhall ye moche leſſe feare it.

This ſcience & knowledge is the fruite
and profite of your ſayd meditation/ en-
gendred/ opteyned/ and gotten thereby.

If ye wolde knowe howe this ſcience
doeth cum of that meditaciō/ you muſt
(as they ſay) choſe or cheſe your cud
agayne/ that is / you muſt haue reſorte
agayne vnto your ſayd conſideraciōs.

¶ Fyſt than whan you conſider and
loke well vpon the power of our lordc/
as in your fyſt conſideracion you ſhall
perceyue that he is all mighty. And thā
agaynſte lokyng vpon your ſelfe/ you
ſhall know well ye be of lytle power/ or
none at all: but that you be all infirme/
feble/ weike/ and ſicke. And ſo ſhall you
accede/ approche/ and go vnto this ho-
ly ſacramēt: as a ſore ſicke perſon vnto
a ſure phyſicion. And whā you loke fur-
ther vpon the wyſdome of our lordc (as

The cō-
ſideracy
on. i.

- 2** in the.ii.consideracion)you shal conclude
he is all wyse . And contrary/lokyng v-
pon your selfe/you shal graunt you be all
folysch/ & (as saint Austyn sayth)inwar-
dely say in your hert & thought/for tru-
the it is y^e ye say/ & so shall you be wyse
in aprochyng vnto this holy sacramēt:
as the ignorant & blynde vnto the sōne
of iustice/ & vnto the true doctour & te-
cher of all verity & trouth. And yet whā
you loke again vpon the boūty & good-
3 nes of our lord/as in your.iii. conside-
ration ye shall perceyue by the vtility &
profyte of his creatures / that he is all
good & goodnes. And agayne lokynge
vpon your selfe:ye shall finde your selfe
all nought & fruitles/ & you shal go vn-
to this holi mystery: as a baren beest vn-
to y^e most fruitfull ygenitour & beget-
ter of all goodnes & vertue. And yet a-
gayn/ whā you loke vpon the werke of
4 iustificaciō/as in your.iiii.consideraciō:
you shal se meruelous kyndnes/in that
he payed your dett/ & set you at liberty
wth so great a pricc. And contrary/yf you
loke well on your self & recount how of-
tē ye haue wilfully slipped & fallē down
agayn into the same daungerous dun-
geon

geon of syn: you shall lyghtely cōdēpne
your selfe of meruelous great unkynd-
nes/ & so shall you thā make haste vnto
this holy sacramēt: as a thefe or trap-
four founde gylty to aske forgyuencs &
pdon. But whā you loke vpo the gyfte
of remuneracion/ as in your. v. conside
racion. And there perceiue y^t our lorde
byd nat onely redeme you derely: but
also habundantly rewarded you/ you
shall fynde in hym excedynge lybera-
lytye. And than agayne lokynge vpon
your selfe/ and considerynge how
lytle labour you haue made/ and how
lytle study ye haue gyuen to rewarde
or gyue hym any thyng agayn: ye shal
condēpne your selfe for a very unkynde
nygarde that nothyng wolde gyue/
or els for a very bare wretche that no-
thyng had to gyue/ and so shall you ac-
cede and go vnto this sacrament / as a
nedy naked beggar vnto the moost ry-
chest & libcrall lord/ and he wyll inspyre
& tell you what you may gyue hym to
content hym/ that is to say/ your herte
and good wyll. And yet yf you loke fur-
ther/ how about & beyōde all these gifts
he hath made you honourable/ goodly/
bryght/

- bryght/and beautilouse by his werke of
6. glorification (as in your syxt considera-
cion. And agayne lokynge vppon your
selfe/how many tymes you haue fallen
downe into the myre & dytche of vncleane
cogitacion: you shall renne vnto this
blessed boorde: as a filthy defouled body
vnto the ryuer and fountayne of all pu-
rity & clennesse. yet loke further beyond
& aboue these giftes & honour how mer-
uelouse pleasure & ioyfull gladnes he
hath prepared & ordeyned for you in y^e
7. werke of his fructiō (as in your seuēth
consideraciō. And agayn lokyng vpon
your selfe/& considerynge in how great
sorowe and woo/ sighynge/& sobbyng
you dwell here in the vale of miserie/
lackynge his go.oly presence: you shal
approche and go vnto this sacrament
as a person in depe consumption for so-
row vnto the meate of mercy/the foode
of all helthe and saluacion/and the be-
ry restorative of all recovery and con-
forte. Now last of all/yf you loke vpon
the surety & certaynty of all these thin-
8. ges (as in your last cōsideracion). And
agayn yf you beholde and se well your
selfe: you shall perceyue you haue ben
euer

euert inconstant/euert flyttinge/and neuer
in one state abydyng/and that shal
moue you than to goo vnto this holy
house and lodgyng of our lord: as a
bacabunde and prodigall oz vnthyrsty
chylde vnto the house and home of hys
father/there(mercy axed and opteined)
continually to dwell and byde amonge
the seruauntes of that house / where
(boyde of all euyl)is abundaunce and
plenty of all maner of thynges that be
good/with sure surety and constant cer
taynty of the same / so to perseuer and
indure without mynysshynge oz muta
cion/worlde withoute ende / whiche he
graunt vs:that made and bought vs.

Amen.

¶ Thus haue you eight cōsideracions
for the knowledge of your selfe / after &
accozdyng vnto the thyrde eight that
wente before / and this eight to be the
fourthe eight. And this is the same sci
ence/art/crafte / oz cunnynge that I
sayde is engendred and brought furthe
by meditation. And these foure eightes
may be signified by the foure foudes of
Paradise / whiche done water all the
worlde. For(as saynt Austyn sayeth)of **Tibi sup**
this

De sum
mo bo-
no .

Cōpūc-
tion .

Tibi su .
De spū
et aia .
Deuoci-
on .

this sciēce cometh cōpūction/which cō
pūction(sayth he)is whā the hert by cō
sideraciō /or of the consideracion of his
owne euill & synne is touched & pricked
with inward sorow. And saynt yfodore
sayeth that the compūction of the hert
is a mekenes of the mynde with teares
or wepyng/which doeth spryng & arise
of the recoorde & remembraunce of syn-
nes withfozede. This terme compuncti-
on is as muche to say as a toynded pry-
kyng or strykyng. whan so euer(than)
a person knowyuge him selfe(by the sci-
ence befoze shewed)doeth remēbre any
of his offences/& sclynge his hert & con-
science pricked and grudged therewith/
doeth(with inwarde sorow & remors)
knocke vpon the brest/lyfte vp the han-
des/yes/or sight/wepe or sygh/that is
compūction/& doeth include contriciō.
And this compunction(as ye may well
preyue)is begotten & brought furthe of
the sayd scyence. And doeth (as sayeth
saint Austin)by get/chylde/and brynge
furth deuocion/which deuocion(sayeth
he)is. *Pius et humilis affectus in
deū / humilis: ex conscientia infirmita-
tis proprie. Pius: ex consideratione di-*

uine

nine clementie. That is to saye. Deuocion is a religious/faythfull/ & meke affection inwardely / and perfectly vnto god. And that affection (sayeth he) is meke and lowly by the conscience/and full knowledge of our proper infirmity and feblenes. And it is deuout/ relygyous/and faithfull by the consideracion of the benygne/piteouse / & mercyfull gentylnes of our lord. If you wolde know what this terme affection is here to meane: Saynt Austin sayeth/it is a certeyne/free/wylfull/libcrall/ & swete or pleasauit inclination and leanyng of the mynde vnto our lord god.

And nothyng (sayeth he) doeth soo muche inclyne/moue and styre almygh ty god vnto pytye and mercy: as doeth the pure and clene affection and desyre of mynde. ¶ Deuocion than (as saynt Hughe sayeth de sancto Victore) is whan the mynde of a persone is affrayde of his great and many synnes. And than mystrustynge vtterlye his owne vertue/power/ & strength: doeth tourne hym selfe vnto our lord god/ and soo moche the more feruently doeth aske and beseeche his helpe and socour

Affectio
or affection

De meo
do ora
di.

locour/as he perceiueþ & seeth well there
is no helpe wout him: wherein he might
Ubi su. haue confidence & trust. So concludeth
saynt Austine/that deuotiō doth make
Prayer the prayer perfecte. For prayer(sayeth
he)is nothyng els but a deuotion of
mynde/and conuercion and tournynge
of the hart and mynde inwardely/and
perfectely vnto god by a deuout religi-
ous and meke affection / comforted and
Ibidem holden by(sayeth the said saint Hugh)
with sayth/hope/ and charity. Prayer
than/without deuotion is vnperfecte &
lytle worthe. And deuotion(as is sayd)
is had and gotten of compunction / and
compunction : of science/and science:of
meditaciō. So that vnto this purpose/
that is to say the due recepyng of the
sacrament of the aulter : all these fyue
ben(as we sayde)good and necessarye:
That so(as oftē we haue sayd)that any
person is bounden vnto all of necessity:
but of conueniency. And therfore as we
haue before set furth vnto your electiō
& choise dyuers meditacions : so haue
we in lyke maner done of prayers/ ga-
dered out of dyuers auncient auctours.
¶ whan ye haue than thus sumwhat
apparcelled

apparelled and disposed your selfe vnto
this iourney by these foure/ that is me-
ditacion/selfe knowledge/ conpunctiō/
& deuocion/thā fall vnto prayer/ vocall
or mentall/ or bothe/ at your pleasure.
That is to mean/that you may at will
speke and rede these prayers / or onely
thynke them in your hart and mynde/
or bothe say and thynke. But here you
saye/sy / whiche is best of theyse thre
wayes: Surely/to saye or rede alone
without thought : is lytle worthe. To
thynke alone is very good : but bothe
is best. Here don folow many prayers/
but do you(as is sayd)rede them ones
ouer/and chuse at wyll.

Chyrste than I wolde aduyse you to
appoynte your selfe to here one hoole
masse / yf ye may conueniently before
your communion/whan so euer you be
disposed thereunto/and than to rede or
say this that foloweth before or sone af-
ter the Confiteor/whiche is a maner of
confessiō. Nat so to be take as though
it were and might be sufficient for any
greuous synnes without sacramentall
confession(as we sayd before) yf it may
be had : but that it may be baylable for

E.i. lyght

lyght offences/ & the more excite & styre
bp your mynde in that you vnderstand
& preyeue well what you say or thynke.

Before/ or at the begyn-
nyng of masse.

O good lord god/ and moost swete
saupour Iesu/ I moost myserable
wretche of the worlde / here before thy
diuine & goodly presence: playnely do
confesse & openly knowledg that in all
my lewde life/ hitherto myspent (by ma-
ny myserable and wretched wayes of
synne) I haue offended thy graciouse
goodnes/ as well in the brykynge of thy
preceptes and commaundementes: as
in cōmission of all the seuen principall
synnes/ misused my fyue wyttes/ & nat
fulfilled y^e. vii. werkes of mercy. which
synnes & offences here now hoolly & ful-
ly to recount & reherce: is vnto me (for
theyr multitude) impossyble. wherfore
with moost humble and lowly herte/ &
moost herty & desyrous wyll of perfecte
contricion: I vtterly forsake them all.
And althoughe nothyng of my deser-
uyng: yet (good lord) for the honour of
thy precious blood/ & the mercy of thy
bitter

hytter passion/ & most cruell/ most payn-
full & most shamefull dethe: I instantly
equyre/ aske/ craue/ & moost mekely &
lowly beseeche thy gracious benigntye
& goodnes of mercy & forgyuenes. And
that from hensfurthe I may haue thy
grace(lord) in hole faith/ strong hope/ &
perfect charity/ to flee/ auoyd/ & forsake
all sinne: And in all my thoughtes/ wor-
d/ & dedes/ maners/ cositenaunces/ & be-
hauours/ to order my self in vertue/ vn-
to y^e plesure & honour of thy grace/ the
welthe and saluacion of my soule/ and
vnto the edificacyon of all christians.
And hercunto I beseeche our lady saynt
Mary/ thy holy mother/ euer a virgin/
all the blessed companye of heuyn/ and
all saythfull persones to praye for me.

Amen.

¶ All these partes of the masse (yf
you may conueniently) shulde be herde
standynge. That is to saye/ the office/
the hyne/ Gloria in excelsis/ and spe-
cially the gospell/ with due reue-
rence at this word Iesus. The
preface also/ the Vater no-
ter/ and saynt Iohnis

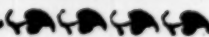
Gospell..

¶

¶

¶ At the fyrst collectes & ppsle.

Myne owne good lord and moost
swete sauour Iesu/ I beseeche thy
goodnes to put away ferre from me all
iniquities and wyckednes / and (of thy
mercypfull lounge kyndenes) kyndell
in my hert the flaminge fyre of thy fer
uent loue. Be nat (swete lord) displea
sed with me/ne kepe in mynde oz reme
braunce the multitude of myne offen
ces : For I do nat presume (good lord)
to make prayer & petition here before
thy godly presence of any goodnes/
ryghtwysenes/oz any deseruyng of my
selfe : but onely of full hope and trust of
thy miseration and mercifull ppyte.
Take from me (swete lord) this harde
and stony hert / and gyue me lord for
it a new hert/full of compunction and
due contricion. And giue me a stomack
kynde and lounge/that may dreadfully
loue the/and lounge drede the/& that
may delyte & take pleasure in the lord
alone/and wylfully folowe the/and (at
the last may ouertake and catche the/
fast holde the/fullly possede the/And fy
nally in eterne blysse to se the/ and ful
ly

ly to inioye the. Amen. 

¶ After the ppsle.

Most swete sauour & louyng lord
Jesu/ I beseeche thi benignity for
the anguysshe of thy holy herte / in all
thy labours / passions / and paynes for
me susteyned & suffered: And for the effu-
sion and shedyng of thy moost holy sa-
cred blood: And for the vertue of thy
moost innocent & precyouse dethe. For
the mystery also of this holy sacramēt/
thy blessed body / and moost holy sacred
bloode / in the immolacion / offerynge / &
sacrifice whercof: I moost vyle synner
am present / & moost vnworthy wretche
do approche. And finally I beseeche the
lorde / for thyne owne selfe: haue pytye
and mercy vpon me / that am (I know
well) the moost miserable wretche / and
moost synfull captyfe vpon erthe. But
fy thou (good lord) than / and cleanse my
herte and soule from all vylaufull affec-
tions: So that in this tyme and all ty-
mes I may duely and worthely do the
seruice. Graunt me (good lorde) very
contricion of all my synnes / the grace
also of true compunction / the fountayn

E.iii.

of

of fruitfull teares/pure deuotion/clere &
clene conscience/the cōtinuall memozy
& mynde of thy bytter passion & pious
deth. And of thy most comfortable loue:
perpetuall seruour and desyre. Amen.

¶ After the gospel.

O Most benigne & mercyfull louer
Of mankynde/my swete lord Iesu/
I beseeche thy grace/for the dolorous &
paynfull smertyng of all thy woundes/
graunt me the grace of patience in all
aduersity/and to dispise & set at nought
the loue of this world/ and all the goo-
des and pleasures therof/and to be con-
tent with a necessary & meane liuynge.
And to kepe firmly and constantly by
due perseueraunce vnto my last ende
this state & degree that thou haste put
me in. And to folow alway by due obe-
dience thy further callynge / dayly to
increace & profite in vertue/and euer to
haue continually the seruent desyre of
myne owne cuntrye and heuēly home.
Graunt me further (good lord) in all
the conuersacion of my lyfe: to haue &
kepe due discipline/good maner/ & chris-
tian behauor/ vnto the auoydynge euer
of thy displeasure/ & of the flaunder/ oc-
casione/

ration & offence of my neighbour. And
so to haue groundely in my hert & soule
very & vnfained mekenes/true faithfull
kyndenes/& meritorious patience vnto
the pleasure and honour of thy grace/
the welth of my soule/and vnto the edi
fication of all persones. Amen.

In the tyme of the eleuacion.

The great clerke holy saynt Tho
mas of aquine doth set forth this
prayer folowynge/ as very conuenient
to be sayd in this tyme of the eleuaciō.

Tu rex glorie christe. Tu patris sē
piternus es filius. And so furth as you
haue at matyns. The englyssh wherof
we haue here set furth with the latyn/
for the increace of your deuocion.

Tu rex glie xpe. That is to meane.
I belcue/confesse/and knowledg that
thou good lordc Iesu Christe my sauy
our/beynge here vnder the fourme of
bryede and wyne: art the kynge of glo
ry/very god. **Tu** patris sempiter
nus es filius. And that thou (good
lordc Iesu) arte the essenciall/ eterne/
and euer lastynge sonne of the father
of heuen celestiaall.

Tu ad
E.iii. liberādū

of fruitfull teares/pure deuotion/clere &
clene conscience/the cōtinuall memozy
& mynde of thy bytter passion & p̄ciours
deth. And of thy most comfortable loue:
perpetuall seruour and desyre. Amen.

¶ After the gospel.

O Most benigne & mercyfull louer
of mankynde/my swete lord Iesu/
I beseeche thy grace/for the dolorous &
paynfull smertyng of all thy woundes/
graunt me the grace of patience in all
aduersity/and to dispise & set at nought
the loue of this world/ and all the goo-
des and pleasures therof/and to be con-
tent with a necessary & meane liuyng.
And to kepe fymely and constantly by
due persecuraunce vnto my last ende
this state & degree that thou haste put
me in. And to folow alway by due obe-
dience thy further callynges / dayly to
increace & profite in vertue/and euer to
haue continually the seruent desyre of
myne owne cuntrey and heuēly home.
Graunt me further (good lord) in all
the conuersacion of my lyfe: to haue &
kepe due discipline/good maner/& chri-
stian behauor/vnto the auoydyng euer
of thy displeasure/& of the flaunder/oc-
casion/

casion & offence of my neighbour. And
so to haue groundely in my hert & soule
very & vnfained mekenes/true faithfull
kyndenes/& meritorious pacience vnto
the pleasure and honour of thy grace/
the welth of my soule/and vnto the edi
fication of all persones. Amen.

In the tyme of the eleuacion.

The great clerke holy saynt Tho
mas of aquine doth set forth this
prayer folowynge/ as very conuenient
to be sayd in this tyme of the eleuaciō.

Tu rex glorie christe. Tu patris scē
piternus es filius. And so furth as you
haue at matyns. The englyssh wherof
we haue here set furth with the latyn/
for the increace of your deuocion.

Tu rex glie xpe. That is to meane.
I belcue/confesse/and knowledg that
thou good lordc Iesu Christe my sauy
our/beynge here vnder the fourme of
bryde and wyne: art the kynge of glo
ry/very god. **T**u patris sempiter
nus es filius. And that thou (good
lordc Iesu) arte the essenciall/eternel/
and euer lastynge sonne of the father
of heuen celestiaall.

Tu ad
liberādū

E.iii.

liberandum suscepturus hominem: nō
horruisti virginis vterū. ¶ I beleue that
thou (good lord) with disposynge / and
by determinacion concludynge to take
the nature of man / and so to redeme &
delyuer hym frō the bondage of synne:
didest nat abhorre ne disdayn y^e fleshy
ly wombe of the virgyn. ¶ Tu deuic-
to mortis aculeo: aperuisti credentibus
regna celozū. ¶ I beleue that thou (good
lord) the styng & darte of dethe / bain-
quished and ouercomen: dyddest open
vnto all thy faithful people the realme
and kyngdom of heuen. ¶ Tu ad dex-
terā dei sedes in gloria patris. ¶ I beleue
that thou (good lord) that art here pre-
sent in this holy sacrament: doest syt/
remayne / and rest in the glory of thy fa-
ther / vpon the ryght hande of god: O:
thus / sittest & doest remayne and rest in
glory vpon the ryght hande of god thy
father. ¶ Iudex crederis esse ventur⁹.
¶ I beleue that all faythfull people done
beleue / that thou shalt cum agayne to
iudge all the worlde. Te ergo quesum⁹
tuis famulis subueni: quos precioso sā-
guine redemisti. Therefore (good lord)
we beseeche the / help and socour thy ser-
uautes

nauntes whom thou hast redeemed and
bought with thy precious blood.

✠ *Eterna fac cum sanctis tuis gloria numerari.* we beseeche the also (good lord) make and cause vs to be rewarded with thy holy saintes in eternic and euerlastyng glory and ioye.

✠ *Saluū fac populum tuum domine/ et benedic hereditati tue et rege eos / et extolle illos vsq; in eternū.* we beseeche the (good lord) make thy people saued soules/ & gyue blessinge to thyne heneretaunce. And rule (good lord) and gouerne the. And extolle/inhaunce/ magnifye (good lord) & make them honorable vnto the ende of the worlde.

✠ *Per singulos dies benedicimus te/et laudamus nomen tuum in seculum/et in seculum seculi.*

we don (good lord) blysse and honour the euey day by day/and done laude & praise thy holy name fro tyme to tyme/ and from age vnto age for euermore.

✠ *Dignare dñe die isto : sine peccato nos custodire.* Clouche safe (good lord) to kepe vs this day/ & all our lyfe tyme from synne & trespas. ✠ *Miserere nostri dñe/miserere nostri.* Haue mercye (good lord) vpon vs/haue mercy.

E.v. ✠ *Fiat*

G fiat mia tua dñe super nos/quēad-
modū sperauimus in te. Let thy mercy
(lord) light on vs/as we haue had cure
pfect hope & trust in the. **G** In te dñe
sperau/nō cōfundar in eternū. I haue
alway hoped & pfectly trusted inwardly
in the. I beseeche the lord I neuer be cō-
founded/disappointed/ne deceiued. Thus
endeth y^e swete prayer/pour Te deum.

C Prayers vnto the ende of masse.

O moost benygne lord & saupour/
moost high preest & very Bysshop
Jesu christe/that woldest vouchesafe to
offre thyne owne selfe/moost pure lābe/
moost immaculate/moost clene/& vnspot-
ted hoost in sacrifice vnto the father of
heyn vpon the auter of the crosse/for
vs wretched synners: And also y^e wol-
dest gyue and leue with vs perpetually
thyne own very fleshy for our spirituall
fode/& thine own pcyous blood for our
spūall drynke/I beseeche the for y^e sake
of all thy sorowfull woundes/for the effu-
sion & shedyng of thy moost pccious
blood/& for the vertue of thy moost in-
nocent dethe/ & moost specially for that
excellēt/meruelous/& vnspekeable cha-
rity thou had vnto vs / whereby thou
woldest

woldest vouchsafe to wassh vs fylthy &
vnworthy wretches in thine own holy
sacred blood. I beseeche the haue mercy
& pity on me/ & forgyue me all my synes
& negligēces/ & all offēces/ don either by
cōmission or omission/ that is to mean/
all suche offēnces as I dyd & might nat
lawfully/ nor shulde haue don/ & also all
ye I might or shuld haue don/ & did nat.
And sithe (good lord) among all thyne
other great mercifull benefit; thou wol
dest vouchsafe only of thy liberall good-
nes/ without any deservynge of me/ to
call me vnworthy wretche to the grace
of thy faith/ & to be one of thy sort/ and
now also further/ to receiue this myste-
ry & holy sacrament / I beseeche the lord
teche me & inspire my soule to order my
selfe thereunto/ with suche reuerence/ &
dredc/ & with suche seruour & deuocion/
& with suche loue & charity: as may be
acceptable to thy grace/ & shal becom or
bysme my state & degre/ & so to increace
in verrue by ye recepyng herof in the
same degre: as may be also to the edifi-
caciōs of al p̄ss. And I beseeche the suf-
fre me neuer to dout of this holy sacra-
mēt: but euermore to p̄ciue/ vñstāde/
holde/

holde/and beleue/thynke/and speke af-
ter y^e true faith of thy catholik church.
Let (good lord) thy holy spyrte cum
vnto me/ & entre into my herte/ & there
(without wordz or noise) secretly speke
vnto my soule/ to instructe/ tell/ & teche
me the very truthe of all that high mi-
stery/ for I know well it is very psonde
and high/ and (except thy gracious doc-
trine) ferre aboue my capacite & vnder-
standynge. wherfore (swete sauour Je-
su) I now here fully & holly/ without a-
ny further discusse or reasonyng/ moost
lowly submyt my seife vnto thy mercy:
Besechyng the same/ that I may with
clene herte and pure conscience accede
& apzoche (although vnworthy) there-
vnto. And that thou (good lord) for the
swetenesse of thy holy herte: woldest
bouchesafe to delpuer my synfull soule
fro all doubt and daunger of synne/ and
to mundise/ purge/ and clense my fraile
mynde from all bayne/ all vnclene/ all
nopouse and vnfruitfull cogitacions &
thoughtes. And to conforzt and strēgth
my saynt and feble hert with the grace
of constancy and perscuerance / so that
my soule may be made (in thy loue and
charyty)

charity) the worthy habitacle & dwelling
place of thyne high maiesty / nat
onely now at this tyme : but also in all
tymes vnto the ende of my life. And af
ter euer vnto the ende of the worlde.

Amen.

O most swete loue of all mankynd/
lorde and saupour Iesu / I beseeche
the for all the hole vertue of thy bytter
passion / put away from me the spirite
of elacion / & pryde / of enuy / & detraction /
of yre / wrathe / malice / and impacience /
and of all other moꝝbes / diseases / and
pestilēces of the soule. And plant (good
lorde) and ground in my hert & mynde
very true mekenes / charity / & pacience /
innocency / and the loue of pouerty / due
temperaunce / and pure chastity / with
all suche other vertues / medecyns / and
preseruatiues vnto the soule. Mortifie
(good lord) & slee in me all libidinous
nes / and vncleane mocions / all carnall
desyres / and inordinate affections. And
kindle (lorde) and quicken in me the fer
uour and loue of all vertues / and of the
perpetuall exercyse and workynge of
them / with constant perseueraunce / so
that

that in this tyme & all times/in body &
soule purified & clenſed: I may worthe-
ly receyue this holy ſacrament. Vnto
the high myſtery wherof: I know well/
& do ſo confeſſe/graũt/ and knowledge
here before thy glorious face: I am vn-
worthy/ & very muche vnworthy / and
moſt vnworthy. Nat only for my great
habominable ſynnes/ & many many ne-
gligences: but alſo for great dulnes &
want of deuotion. But nat withſtan-
dyng I know as well agayne/ & ſo do
I beleue in hert & munde/ & ſo do know-
ledge in mouthe & worde/that thou my
lorde god art omnipotent & almighty/
and ſo mayſt therfore/by thy power in-
fruite/ if it ſo pleaſe thy grace) make me
worthy and acceptable. For thou alone
(good lorde) maiſt & canſt iuſtify a ſyn-
ner/and of the vile and filthy wretche:
make a cleane & pleaſant perſon. Ther-
fore(gracious lorde) I beſeeche thy wor-
thy maieſty/for thine almighty power/
whiche I firmly and ſtedfaſtly beleue:
And for thine infinit & endles wiſdom/
whiche I boldly confeſſe: And for thine
excellent bounty and goodnes/ wherein
I fully hope & truſt: And for all theſe to
gyder

gider as one: frame me/ & make me wor-
thy and acceptable vnto thy godly pre-
sence/ and graunt me (thyne vnworthy
and lewde wretched seruaunt) of al my
synnes/ very true contricion/ due com-
punction/ pure deuotion / & the feruent
flame of thy loue/ that I may nowe at
this tyme receyue this holy sacrifice of
thy blessed body & blood/ with purity of
herte & cleynenes of conscience/ with the
gracious fountayne of deuout & swete
teares/ with desyre & dyede/ with honour
& reuerence/ with mekenenes of hert/ &
feruour of loue / with spūall gladnes/ &
heuenly ioy. And yf it may please thy
goodnes (lorde) let me be sumwhat re-
sed vp in spirite. I dare nat say vnto
the very felynge and perceyvinge: but
vnto som maner litle smacke or taste of
the swetenes of thy godly & moost plea-
sant plence/ & vnto the deuotion of thy
holy aūgels & saintes that here be now
present about the same / & that I may
with the finally be there present where
now they be. Amen.

O Moost gentyll lord & mercifull sa-
uour Jesu/ I beseeche the for this
holy mystery of thy blessed body & blood
wherewith

wrethwith we vnworthy wretches ben
dayly fed in thy chyche / & dayly was-
hed/cleansed/sanctified/and made holy/
and so partyners of thy moost hygh di-
uinity & godhed. Graunt me lord and
gyue me the precious garment of inno-
cency/with suche garnish of other gar-
metes therunto acording/ as best may
please thy grace. wherwith aparelled/
bolned/& dressed: I may(as in my nup-
ciall and weddyng clothynge)in good
& clene conscience apoeche vnto thy pre-
sence: So that this celestrial & heuenly
sacrament receyued: may be vnto me
helth and saluacion of soule and body/
vnto lyfe euerlastynge. Amen.

Good swete maister & most highly
lerned / & best expert phisicion lord
Jesu my sauour/ I beseeche thy gentyll
hert to cure and hele myne infirme/we-
ble/and speke hert from all maner of lan-
goures/diseases/and spkenesses/and so
to resourme and season the palaice of
my soule and mynde / that I neuer sa-
uer/seele/ne taste any maner of swete-
nes:but onely thy selfe. For thou(good
lord)art the moost swete sauored bred/
the

the moost white/pleasaunt/ and moost
noble and best nourisshynge bread/ the
bread of all breades/ the bread & payne
mayne of plesure/ the bread of all forti-
tude and strength / the bread of all vn-
derstandynge and knowledge/ the bread
of all grace and good wyl/ the bread of
lyfe/ that haste in thy selfe all maner of
delectament and pleasure / and gyuest
lyfe vnto the worlde: And (of thy moost
excellēt charity) doest euer continually
refreshe and fede vs with thyn owne
selfe/ and yet in thy selfe doest nothyng
waste/ mynyshe/ ne faynt/ or fayle. Let
my hert (good lord) therfore fede vpon
the/ and spirituallly cate and drynk the/
and be so fed of the / that my soule may
be fully saciate and fylled of the swete
sauour and taste/ & of the sauory swete-
nes of thy diuine presence.

Good swete lord/ I beseeche the cun-
thy selfe/ and entre into my hert/ &
make clene myne inwarde partes from
all inquinamētes/ & filthines of mynd/
and of spiryte. Enter (good lord) into
my soule/ & make me hole from all syn-
full diseases. Sanctify & clense me now &
J. l. at

at al tymes vnto thy selfe & for thy self,
Be thou (good lord) thy selfe bothe the
physicion & the medecin/the salue/& the
surgeon/the helth and conseruacion of
bothe my body & soule. Put away from
me (good lord) all the crafty assayles
& the sleighty wyles of myne enemies/
that they haue nothyng to do with me:
but that thou (lord) alone may occupy
me holly vnto thy self: so that nothing
els haue (any time) power ouer me: but
that I (alway preserued and defended
by this blessed sacramēt) may go furth/
continue/& profite/perseuerantly in the
path & waye of my profession/ thy holy
christian religiō/ with due obseruaūce/
regular disciplines/christian maners/&
all due catholike obedience pertainyng
vnto the same: And that I neuer con-
sent ne lene vnto any of them that be
contrariouse thereunto, Amen .

Ex ca-
no^e mis.

God blessed lord/father omnipot-
tent/eternē/and euerlastyng god:
I most entierly beseeche thy goodnes to
graunt me grace so worthely now to re-
ceyue this holy sacred body and blessed
blood of my swete sauour Iesu christe:
that

that I may thereby deservue to haue full
remissiō & forgiveness of all my synnes/
& to be replete & fulfilled with thy holy
spirite/& to haue thy peace: For thou a-
lone art my lord / thou onely my god/
& non other/thou lord the entiere & in-
ward loue of my hert/the true quietude
& sure rest of my mynde / & the holl de-
spyre of my soule : whose glorious impe-
ry and gouernaunce remaineth / per-
fectly abydeth / continueth / & induceth
for euermore/world without ende .

Amen.

My swete lord god / father of he- **Ex 106.**
uyn/the fountayn/well/ & spring
of all bountie and goodnes/that mo-
ued of thy moost piteouse mercy : wol-
dest vouch esafe that thyne owne sonne
our sauyour Iesu Christe : shulde des-
cende and cum downe (for vs and for
our sake) vnto this wretched worlde/
and here take fleshe and bloode of the
blessed virgyn his mother Mary / and
therein (for vs) to sustayne / suffre/and
beare our myseryes/mooste bytter pas-
syon/intolerable and greuous paynes/
& moost cruell & moost shamefull dethe/


¶ All.

I beseeche the (lord) graunt me y^e grace
that I may dayly worshyp the/ glorify
the/ and with all the intent and wyll of
my herte: I may laude and prayse the.
And that thou (good lord) neuer leue
me forsake me / thy poore and wretched
seruaunt : but (of thy depe & great mer-
cy) thou cleerly forgyue and forget all
my synnes. So that in cleene herte and
chaste body I may be able to serue the
alone/ my lord eterne/ euerlastyng/ ly-
uynge/ and very god omnipotent .

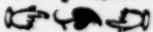
Amen.

Ex cob.

MYNE owne swete lord and sauour
Iesu / very essentiall sonne of al-
myghty god / that (of thy profounde &
depe mercy/ by the wyll of thy eterne fa-
ther/ and by the workynge of the holy
goost) haste (by thy passion and deathe)
quickeneth and redemed the worlde. I
beseeche moost lowly thy holy grace/ in
the honour of this thy holy sacred bo-
dy & blessed blood/ whiche I vnworthy
wretche psume to receiue for the welth
of my soule: that thou wilt vouchesafe
to pardon my boldenes/ and to deliuer
me quyte from all iniquities/ offences/
and

and all maner of euyls : whereby in any tymes I haue or may any tyme hereafter offēde or displease thy gracious goodnes . And that thou (good lordc) make me euer obedyent vnto thy wyll and commaundement . And that thou neuer suffre me (swete lordc) to be perpetually departed frō the my swete lordc and sauyour Iesu christe / that with the father and with the holy gooste I lye and reigne very selfe same essencially god / worlde without ende. Amen. 


O Souerayn lordc and sauyour Ies Ex cod.
su / althoughe I (moost vnworthy wretch) now here do accede / presume / and approche vnto this worthy sacrament of thy moost precyous body and bloode : yet I beseeche thy mercyfull goodnes it neuer be vnto my condemnation & iugement : but vnto the profite and auayle of the eterne and euerylastyng saluacion and helthe of bothe my soule and body. Amen.



O Moost benigne and louyng lord / how vile / how wretched / and how vnworthy am I to receiue so worthy a lordc / so royall a pryncce / so myghty a
A.iii. kyngc /

kyng/ so noble an Emperour into so
pore a copse / nat worthy to be called
an house/ and so ferre out of good gar-
nyssh and due apparell: Surely muche
and very muche/ and moost vnworthy
am I therunto. But graciouse lorde I
beseeche thy goodnes that perfectly hast
create & made al this world of nought/
and with payne infynite repaired our
mortalitie: Create and make nowe in
me a new herte/ and repayre / or rather
new frame agayn and facion my hous/
and ad ourne/ apparell/ garnyshe / and
dresse or furnyshe it so as best may be-
come or besene thy maiesty / & best may
please thy gentill hert. And of thy most
large and liberall bounty: vouchesafe
(good lorde) to receiue my wyll/ mynde/
intent/ and desyre/ whiche (as here be-
fore thy goodly presence I affirme and
confesse) is to receiue the worthely and
accordyng vnto thy wyll and pleasure/
vnto the which I hoolly yelde/recom-
mende/ & betake my selfe herte/ mynde/
and wyll/ soule / and body: Nat onely
now for this presente tyme: but als
so for all tymes for euermore.



Amen.

A lytle before your com-
munion/ a prayer. 


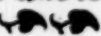
O Liuely fleshe and blood of my lo-
uyngc lordc Iesu/the recuyuer and
guyckener of my dethe. O precious
foode immortall/the nourisher & stan-
derde of my lyfe. O very matter of my
beatitude and blessednes. O fulfyller &
hole contentacion of all my desyres: I
beseeche thy goodnes so worke in me
thy grace: that by the receyuyngc of
this gloriouse sacramente I maye be
transformed & chaūged into the (lorde)
thy selfe / & that I may lyue in the / re-
pause and rest in the / loue the (lorde) a-
lone/ and that I may thynke vpon the
alone/ and thou alone to be sole obiecte
spiritual of all my wyttz/that is to say/
that I may haue no maner of delecta-
cion nor pleasure to hearken oz here any
thyngc:but onely the: Nor any thyngc
to se oz behold:but the alone. Nothyng
to smell:but onely thy spirite/nothyng
to taste:but only thy sweteness / ne euer
any thyngc to touche with pleasure:
but the (lorde) alone. Be thou (good
lorde) alone the hoolc booke of all my
A.iiii. Study

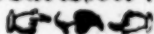
study and lernynge/and the table of all
my fode or fedynge: The bed also/or the
couche of all my rest and slepyng. And
be thou (good lord) y^e closet/arkc/chest/
coffer/and casket of all my Treas-
sure/and rythes. Let (good lord) all my
hole fayth and beleue be in the alone.
All my full hope and trust in the onely.
And (in the also alone) all myne affecti-
on/loue/and desyre. In the (lorde) the
perfect tranquyltye & rest of all my hert
and mynde. And finally (good lord) let
the hole transformacion & full exchaunge
of bothe my soule & bodye be all in the:
So that the more often / here (by thy
grace) I receyue the in this blessed sa-
crament: the more fully and surely I
may (in euerylastyng blyss) possede/and
hoolly inioye the my swete lord Iesu/
that with god the father/ and with the
holy goost doest lyue and reigne very
god for euermore. Amen. ¶ Domine
secundum actum meum noli me. &c.
A Good lord/do nat iudge me after or
accordynge vnto myne acie/workyng/
or dede. For nothyng haue I don/wor-
thy and acceptable in thy conspect and
syght: And therfore I moost lowly be-
seeche

seeke thy maicesty that thou lord god
woldest put away myne iniquite & wic-
kednes. wash he and clense me lord god
from heynfurth fro myne vnrighthe-
nes and all defautes / & make me cleane
from all my synne and trespas. for I
haue trespassed and synned vnto the
good lord alone : And therefore (as I
sayd before) I beseeche thy maicesty that
thou very god wylte put away myne
iniquity and wickednes / & supply (lord)
all thinges that might (by any meanes)
promote me vnto this holy mysterye.

 Amen. 

Hile very god and very man / and **Ex ca-**
blest euer must thou be / most ho **none eti-**
ly acur he and sacred blood of Christ my **am.**
saupour Iesu / buto me about all thyn-
ges moost hygh swetenes / moost delect-
table pleasure / and moost synguler con-
fort. Be (good lord) vnto me both gyde
and way / fode / and lyfe vnto the reme-
dy of euerlastyng lyfe. Amen.

 In nomine patris et filii / et spi-
ritus sancti. Amen. And so re-
ceyue our lord. 



f.b.

Take

Take good hede how ye take in the
hooſte. For many done full rudely
behaue them ſelfe therein. Some done
catche the hooſte / and ſnatche it out of
the preſtes hande with theyr tethe ha-
ſtely/and ſo gnaw & chewe it as comon
meate / but do nat you ſo : Turne there
vnto reuerently and dꝛedefully/ & with
ſobrenes. when the preſte doeth put
the hooſte into your mouth: open it
well/ and take the hooſte vppon your
tongue/and holde it ſtyll a whyle / and
than it wyll relent/and ſo you may fold
it in your mouth with your tongue/ &
receyue it downe with as lyttle bruſure
of your tethe as you cōueniently may.
And yf by chaunce the hooſte do ſtycke
& cleue vnto the roufe of your mouth:
be nat troubled therewith : but take pa-
cience/and ſuffre a litle while/and than
may you lightly remoue it with your
tongue/without any daunger. Than
with good deliberacion take the chales
and dꝛynke after the cuſtume/whiche
cuſtume is in many places to ſtand vp
to dꝛynke/ whiche thyng ſurely I do
praiſe very muche/ for that is done in
ſigne & token that no reuerēce ſhuld be
don

don not gyuen vnto that drynke / for it
it is no parte of the sacrament. And it
is nat requyred that you shulde drynke
any thyng at all there vnto / for that
drynke is taken onely to byng downe
the hooſte hoolly and elene into the ſto-
make/and therfore it forſeth nat what
lycour you drynk/but that the cuſtome
is (for the honour of the ſacrament) to
drynke wyne. For the loue of our lord
(good deuout chriſtians) I beſeeche you
take no hede vnto theſe newe hertykes
that don moue the ſymple people to re-
quyre to haue/and to receiue the ſacra-
mente in bothe fourmes and kyndes/
that is to ſay/of bread and wine as the
preſt doeth : But good people I pray
you beleue ſtedeaſtly that in the leſt
parte that you maye perceyue of the
hooſte ſacred : is the very quicke body
and ſoule of our ſauour Jeſu god and
man. And a quicke body (you knowe
well) is nat without bothe quicke fleſh
and quicke blood/ſo that in receyuyng
that ſacred hooſt or any parte thereof :
you verely receiue both y^e body & ſoule/
al the quick fleſh/& all the quick blood
of our ſauour Jeſu/& the very ſelf ſame
fleſhe

flesh and blood that was offered vpon
the crosse for our redemption: And so
done: you receiue the same y^t the priest
in the masse doeth receiue at the auter/
& he none other / neither more nor lesse
than you do: but that he doeth there
consecrate & receiue in bothe the four-
mes: bycause he doeth there represent
the persone of Christe/ and doeth there
minister and make that oblation sacri-
fice and offeringe nat for hym selfe al-
one: but for all christians / as Christe
dyd: Nat withstandyng yf the same
priest shuld an other tyme out of masse
be communed and houseled as you be:
he shulde receiue as you do / and none
other than you do.

¶ And thus I pray you be con-
tent for this mater / and furthwith
after your cōmunion: do nat you
as many do: renne furthe and
make haste vnto bryckfast
or diner/ or vnto bodyly
recreation: but rather
giue sum thankys vnto
our lord: as be-
commeth a good
christian.

¶ A prayer

A prayer to be sayd imme-
diately after your commu-
nion and houselynge.



IA moost humble/moost lowly/ & **Ex mis-**
moost herty loupnge maner/with **sat.**
moost due reuerence I thank the good
lozde most holy fathcr eterne and cuer-
lastyngc god: that by the bounty of thy
mercifull grace woldest vouchsafe thus
to refreshe and fede me with the bread
of lyfe/the holy sacred body/and precy-
ous blood of thy sonne our lozde god &
saupour Iesu Chyste. And I bescehe
thyne infinite piteouse goodnes: that
this moost high and holy sacrament of
our saluacion that I moost vnworthy
wretche & moost vile captife haue now
receiued: cum neuer hereafter in iudge-
ment and condempnacion vnto me for
myne euyl merytes and deservynges:
but rather(good lozde) it may cum vnto
the profite and confort of my body/&
vnto the saluacion and helthe of my
soule vnto the lyfe euerlastyngc.

Amen.

An

An other prayer for
the same tyme.

Most sweete lord and sauyour Je-
su/ I beseeche thy grace for the ver-
tue and in the honour of thy moost ho-
ly body and blessed bloode : whiche al-
though muche vnworthy) I haue here
now repued : graunt and gyue me the
inwarde sweetenes of thy charytie/hole
and vnfayned loue of all good persons/
spirituall myghte and strengthe in all
temptacions/purity of herte/and clemen-
cies of conscience/and in all my conue-
sacion of lyfe : suche chrystiane dysce-
plyne/good maners/and behauioures:
as may auoyde all actyue sklaunder &
occasion gyuen. And also to be vnto all
persones erample of good edificacion:
So that by thy gracypoule guydynge
and gouernaunce : I may go fore-
warde and increace in thy rely-
gion/with perscuerant con-
fancy / accordynge vnto
that state & degree that
thou(good lord)hast
called me vnto.

Amen.

A deuout prayer/moche bled vnto
this sacramente / with the En-
glyshe after the Matyne.

The Antheme.

O Sacrum conuiuium / in quo chris-
tus sumitur / recolitur memoria
passionis eius / meus impletur gratia.
Et future glorie nobis pugnus da-
tur. Alleluya.

That is to meane.

O Mercelous solempne and holy sa-
cred feest / in the whiche feest our
lorde and sauour Christe is receyued.
The memozy and remembrance of his
passio is renewed & called vnto mynde.
Our soule/herte/and mynde is replete
and fultylled with grace & confort. And
the pledge and earnest token of the glo-
ry and euerlastyng ioye and blyss to
cum : is vnto vs gyuen and deliuered.

Alleluya.

**This Ebrew word Alleluya of.iiii.
syllables in solwe and spekyng : is as
muche to mean as though you sayd in
Englysh: All you people that ben here
present/laude and praise your creatour
and maker,**

The

The versicle. **P**anem de celo
prestisti eis. * Thou hast gyven (good
lorde) vnto thy people this bread from
heuyen.

The responce or aunswere.
Omnis delectamentum in se ha
bent. Alleluia. * And this bread hath
in it selfe all delectament & pleasure.
Oremus. * Praye we or let vs
pray. (.) (.) (.)

The collecte.

Deus qui nobis sub sacramēto mi
rabili passionis tue memoriam re
liquisti / tibi quesumus: ut a nos corpo
ris et sanguinis tui sacra mysteria bene
tari / ut redemptionis tue fructum in no
bis iugiter sentiamus / qui viuus et reg
nas cum deo patre in unitate spiritus
sancti deus / per omnia secula seculo
rum. Amen. (.) (.)

That is to meane.

Good lorde and sauiour Iesu / that
vnder this meruelouse sacrament
hast lefte vnto vs the memory and re
membraunce of thy passion: Graunt vn
to vs (we beseeche the) so to honour and
worshyp

worshyppe the holy sacred misteryes of
thy blessed bodye and blode / that we
therby may continually vnderstande /
perceyue and fele in vs / the frute / and
effecte / the profet / and auayle of thy re
demptiō lord / that lyuest and reygnest
with god the father / in the vnitie of the
holy ghoost / very selfe same efficiall
god / by al worldes of worldes Amen :

A lesson for your massetyne
whan you be nat com
muned or howled.

You must now remembre : that
(as I sayde byfore) euery prestre
in the masse / doth represent and
vse : the person / and office of **Christe** /
and doth in the same masse make ob
lation and offer the holy sacramente /
nat for hym selfe alone / but also for all
faythful christians. And therfore enery
deuout louer of **Christe** / in clenc lyfe /
couetyng / desyryng / and wyshyng
with feruour of herte and mynde / to
receyue there with the preeste in euery
masse / the same sacrament : shall (dout
les) receyue a great effecte and vertue
therof. wherfor it may be for you moch
G. I. meritorious /

meritorious/and profitable: so (in the
masse tyme / and specially towarde the
agnus) to prepare / ordeyne / and dis-
pose your selfe / with affection of hert/
with desire and deuotion of mynde/and
with the charitie and loue of all your
hole soule vnto your lord and sauour:
as [though] you shuld at the same masse
be actually cōmuned and howled with
the preece .

¶ A prayer for the same purpose.

Oratio
doctoris
Rydar
pro com-
munio-
ne spiri-
tuali.

O Moste swete lord / and sauoure
Jesu / thou knowest well that I
moche do couite/ and with all my hert/
haue great desire nowe to receyue this
blessed sacrament . And wolde to god
that (accordynge vnto my wythe/ and
desyre) I were (vnto thy pleasure/and
in thy syght) so well disposed in my
soule: that nowe at this tyme/and eue-
ry day. And (if it myght conueniently
be) many tymes in the day : I myght
be able worthely to receyue it . But
(lorde) thou knowest what I am/ thou
dost se and beholde my herte/ my hole
desyre of mynde and soule / is openly
spradde

spredde and knowen before thy face :
Yet (good lord) I beseeche thy graci-
ous bounte and infinit goodnes / graunt
me this one peticion / that is / that I
may (nowe at this tyme / and in euery
masse) receyue spirually in to my soule /
some effecte and vertue of this meruay-
lous misterie . And so to be partiner of
the same / that my herte may perceyue
and fele the swetnes of thy godly pre-
sence . And that my soule : all enflamed
and fyered with desyre and deuotion /
may swetely brene in thy loue . And
so (without wastynge) to remayne con-
tinually / and to hyde / rest and dwell /
with the and in the for euermore . For
thou alone (good lord) arte my lord
and my loue / my comfote and helth /
my lust and my lyfe / my very god / and
moste swete soueraigne sauour Iesu
Christe / that lyvest and reignest with
god the father in the vnite of the holy
goost euer with them / one god :

by all worldes of worl-
des Amen .

¶ Finis . An ende .

B.ii.

It


Ishalbe meritorious for you to
recommende your frendes quicke
and dead vnto your prayers / to haue
communiō / and to be partakers with
you / at the wyll of god / as you wolde
be with them . And so (in worde / or
in mynde) to recounte them by ordre /
after suche forme as we shewed you / set
forth in the golden pyste . And I be-
seche your charitie / take all vnto the
best / and pray for me your dayly bede .
man & pore wretched brother of Syon
Rycharde whytforde .

Hereafter foloweth an
Epistle of saint Bernarde called
the golden Epistle / whiche he sent to a
yonge religious man whom he moche
loued . And to the encrease of the deuotiō
of them that can rede Englishe and
vnderstande nat latyn tonge / it is tran-
slated out of latyn in to Englyshe in
suche maner as herafter ensueth . And
it is in some bokes impynted in the
later ende of the boke called in latyn
Imitatio Christi that is to say in En-
glishe the folowynge of Christe .

Ethan

¶ Than after the sayd Epistle folowe
our reuelatiōs of saynt Birger/wher
seth the first treateth/that nothyng pleas
seth god so moch as that he be beloued
aboue all thyng. The seconde trea
teth of the lyues actyue and contem
platyue. The thirde sheweth that ther
shall be in tyme to come so great deu
tion in gentyls / that christen men spi
ritually shalbe in maner their seruaun
tes. The fourth declareth what thing
be necessary to hym that despyeth to vi
syte the landes of the infydeles .

¶ Here begynneth the Epistell of
saynt Bernarde/whiche he sent to a
yonge relygious man whom he
moche loued that is called the
golden Epistell.

hat the wylderness of thy
religion maye wreswete &
pleasaunt vnto the / and that
thou shalte nat be founde vn
kynd in the sight of him that
was most mekely crucifyed for the: I
counsaile the that now thou hast taken
it vpon the thou caste it nat lyghtly a
way/

way/lest happely an other more accepta-
table to god thā thou take it & occupie
thy place/ and that thou be cast out as
a stynkyng careyn. Consyder therfore
howe moche thou arte bounde to the
veray trewe lambe/ y^e is Christ/ which
was ledde to be offred in sacrifice for
the vppon the auter of the crosse/ and
suffred many represses and moste harde
scourgynges of them/ of whom he had
suche compassion that he wepte tender
lye vpon them. Therfore that thou
mayst attayne to lyke thyng e) cal vn
to thy lord Iesu with deuoute prayer
besechyng hym that thou mayste as a
trewe membre be onyed throughe good
vertuous workes / to the very trewe
herd/ that is Christe. But thou mayst
nat come to that poynte without his
grace do helpe the/ as wel before as af-
ter. For without grace al thy working
shal be vnprofytable and vayne / lyke
as he watcheth in vayne that belueth
to kepe a cytie without our lord.

Therfore if thou wilt fynde his grace
and be trewly solitarie / two thynges
be necessarye to the. The fyrste is/ that
thou

thou so withdraue thy selfe fro al tra-
sitory thynges/that thou care no more
for them than if ther were none suche/
and that thou sette thy selfe at so vble
a price in thync owne syght/ that thou
accompte thy selfe as nought/beleuige
all men to be better than thou art/ and
more to please god. Also what so euer
thou here or se of relygious personcs/
thinke that they do it to a good intent/
though it seme nat so / for mannes sus-
pytion is ofte discepued / and therfore
iuge thou nothyng i certayne/ speke ne-
uer any thyng that may soude to thyn
owne pzeple/ but labour rather to kepe
thy vertue secreete than thy vices. In
no wise speke no yuel of no man/ howe
trewe and manifest so euer it be / and
more gladly gyue heyrng whā a man
is praysed than whan he is dyspraysed.
Also whan thou spekest / let thy wordes
be trewe / sobre / apte/ weighty / and of
god. If a secular man speke with the
and aske of the many questyons / as
soone as thou canst breake of the tale/
and set the to those thynges that be of
god. what worldely thyng so euer be
happē to the or to any other/ howe dere
belo-

beloued so euer he be vnto the / care
nat for it / if it be prosperous and ly-
kyng/roy nat in it / and if it be myfly-
kyng sorowe nat for it / but thynke all
as nought / and laude and prayse al-
mighty god. Seke solitarinesse asmoche
as thou can / so that thou mayste dy-
ligently take hede of thyne owne gosse-
ly helth. Flye talkyng & vayne iange-
lyng as moche as thou mayst / for it is
more sure way to kepe scilence than to
speke. After complayn speke nat tyll
masse be done on the daye folowynge/
but it be for a great cause. whan thou
seest any thyng that displeaseth the / con-
sider whether there be nat lyke thyng
in y^e that displeaseth other / & if ther be
cutte it lightly away. And if thou se o-
ther any thyng that pleaseth the / con-
sider whether it be in the / and if it be
hold it warily / and if it be nat take it to
the / and so it shalbe to the as a glasse
to loke vpon. Grudge at nothyng to-
warde no man / but whan thou bele-
uest it maye profyte his soule helthe/
howe greuous so euer it be to the / ne-
uer asserme nor deny any thyng he dis-
ly but let thy deupenges & affirminges
be al

be alway tempred with discrecion. Absteyne thy selfe alwaye from al mockynges and fro al dissolute laughyngs. In all thy sayenges behaue the so that thou haue a certaintie of al thy dedes and wordes that they be true / & those that be doutful / let them go as thinges that be yuel. The seconde that is necessary to the is / that thou shalte so fully offre thy selfe to god / that thou shalte saye nothyng nor do nothyng / but that thou beleuest verily wyl please hym / and take hede of thy seruice with great deuotion / so that that thou sayest with thy mouthe be also in thy herte. Haue these thre thinges alwaies in thy mynd / what thou hast ben / what thou art and what thou shalte be. what thou hast ben / synkyng corruption. what thou arte / a vessel full of donge. what thou shalte be / meate for wormes.

Also thynk on the paynes of them that be in hell / and that they shall neuer be ended. And that for a lytell delectation in this worlde they suffre tho paynes. And lykewise thynke on the glorie of the kyngdome of heuen the which shall neuer haue ende / and that lightly and

B. v.

in

in shorte tyme it may be wonne. And
than remembre howe great sorowe and
wayling shalbe to them that haue loste
so great a glorie for so lytell a thyng.
Also whan thou haste any thyng that
displeaseth the or greueth the / thyneke
that if thou shalt com to hel thou shalt
haue alway that displeasure and also
ther also that thou moste dydest whan
any principall feest cometh / thyneke on
that saynt that than is worshypped in
the churche of god / what thynges he
suffred for Christe / for they were but
shorte / and what he wanne therby for
they be euerlastyng. Thyneke also that
as well the tormentes of good men / as
the ioyes of yuel men in this worlde be
past and gone / and that neuerthelesse
good men by theyr tormentes haue re-
ceyued eternal glorie / and yuel men by
theyr short wordly ioye eternal payne /
and thoughe thou be neuer so slouth-
full / yet take this lytel writyng and re-
membre and ymagyne al these thynges
diligently that I haue sayd / and at the
leest bethynke the on the tyme that thou
thus ledest / and that they that be in hell
wolde gyue al the worlde for it. whan
thou

thou hast any tribulations/ thyng that
they that be in heuen want them / and
that they that be in hel haue many mo.
Euery day at the lest whan thou goest
to bedde / examyne dilygently what
thou hast thought the day before/ what
thou hast done/ & what thou hast sayd/
and howe thou hast spent the precious
tyme that was gauen the to wyne ther
in the kyngdome of heuen. And if thou
hast past it well/ thanke god and laude
hym for it/ and if thou hast spent it puel
and negligently: be sozry for it/ & deferre
nat the nexte day to be confessed: than
I put this in the end/ to the intent that
thou shalt diligently ymagine as it were
two cyties before the/ one ful of all tur-
mentes as hel is/ the other ful of all cō-
solation as is the kyngdome of heuen/
and that it behoueth the of necessity to
entre & come in to the one of them / be-
hold thā what might draw the against
thy wyll to the puel cytye / and what
myght set the from the good cytie/ and
I trowe that thou shalt fynd nothyng
that myght do it (if thou woldest withy
al thyne hert turne the to god/ and pur-
tyng away al neglygēce/ wolde mekly
call

call to hym for grace and mercy) the
whiche he that is most blessed aboue al
boushase to graunt vnto vs . Amen,

¶ That nothyng pleasethe god so
moche as that he be beloued aboue all
thing/as our lady sheweth to saint Bir
get by example of a pagan woman/
whiche optayned greate grace for the
great loue she had to her creatour/ as it
appereth in the. vi. boke of saynt
Birgettes reuela. .
tions/ the. i. Chapitre .

The mother of god our lady saint
Mary speketh to the spouse of
her sonne saynt Birget/ sayenge
thus. Nothyng so moche pleaseth
god / as that a man loue hym aboue
all thyng / as I shall shewe to the by
a symilytud of a pagan woman/ which
knowynge nothyng of the faythe/
thought to her self thus. I knowe sayd
she of what mater I am com in to this
worlde/ and of what thynges I came
in to my mothers wombe. And I be
leue that it had ben impossible that I
shulde

shulde haue had my body so knyt toge-
ther as it is / and my reason and vnder-
standyng / but they had be gyuen vnto
me / and therfore I knowe well there is
some creatour and mayster of me that
hathe made me a resonable creature /
nat deformed me lyke to wormes or ser-
pentes wherfore me thiketh y^e though
I had many husbandes and all they
called me / I wolde rather come at one
callyng of my creatour than at the cal-
lyng of the al. I haue also many sones
and many doughters / and neuerthe-
lesse if I saw them haue meate in their
handes and I knewe my creatour to
wante meate / I wolde take the meate
fro my chyldren and wolde gladly gyue
it to my creatour / I haue also many
possessyons whiche I order after myne
owne wyl / and neuertheles if I knewe
the wyl of my creatour / I wolde glad-
ly leaue myne owne wyl and dispose
them to his honour. But my daughter
se what god dyd with this pagan wo-
man. He sent vnto her one of his ele-
cte seruantes that enstructed her in
the faythe / & god hym selfe visyted her
berte as thou mayst well knowe & vn-
der-

derstande hereafter by the answer of
the woman . For whan that man she-
wed vnto her that there was one god
without begynnynge and without en-
dynge / that is the creatour & maker of
all thynges / she answered and sayd . It
is wel to be beleued that he y^e hath cre-
ated me & al thinges / that he hath no cre-
atour about hym / & it is lyke that his
life is cuerlastyng that myght giue me
lyfe . And whan the woman herde fer-
ther that the same creatour toke man-
hode of a virgine / and that he preached
in this world and taught the people in
his owne person / she answered . It is
to beleue god in euery thyng / and than
she sayd further . I pray the shewe me
what be the wordes that my creatour
dyd speake and comaunde / for I wyll
hottly leaue myne owne wyll and fully
obey to hym / and to euery worde that
he hath spoken . Than whan he decla-
red vnto her of the passion of our lord /
of his crosse / his deth / and of his resur-
reccio . The womā with great wepyng
answered & sayd : Blessed be my crea-
tour y^e so paciētly sheweth his charite

in the worlde/ y^t he had to vs in heuen.
And therfore if I loued hym firste by-
cause he created me / I am nowe more
bounden to loue hym/ bycause he hath
shewed me the streyght way to heuen/
and hath redeemed me with his precious
blode/ & I am bounde therfore to ser e
hym with al my strength and al y^e par-
tes of my bodye/ & I am bounden also
to remoue all my desire from me that
I had fyrste to my possessions/ & to my
chyl dren and kynsmen/ and onely to de-
sire to se my creatour in his glorie that
neuer shall haue ende. Then sayd our
blessed lady to saynt Birget: Lo dought-
er) How great rewarde that woman
had for her great loue. So is dayly gy-
uen great rewarde to euery man after
the loue that he hath to god whyle he
lyueth in this worlde.

¶ Our lord Iesu Christe gyueth to
his spouse saynt Birget a notable doc-
trine of y^e lyues actiue & contēplatiue/
which be notable signified by Martha
& Mary Magdaleyn/ y^e is to say how
a man shall begyn & profite in the lyfe
spūall/ & in grace & vertue y^t he may fi-
nally

nally ascēde to the highe degree of the
loue of god and of his neighbour
whiche doctryne appereth in
the. vi. booke of the reuelati
ons of saynt Byrget / the
lxx. Chapitre:

The sonne of god speketh to his
spouse saynt Birgette / sayenge
thus There be two lyues which
be lykened to Martha & Mary Mag
daleyne / and who so euer wyll folowe
tho two lyues: must make pure confes
sion of all his synnes / takyng very cō
trition for them / hauyng ful wyl neuer
after to offende. And the first life as I
do wytnesse my selfe in my gospel / Ma
ry Magdaleyn dyd chuse which ledeth
a man to contēplation / that is to say to
the beholdyng of heuenly thinges / and
that is the best parte & is the very wey
of the lyfe euerlastyng. Therefore euery
man that coueteth to folowe the lyfe
of Mary / that is to say the lyfe cōtem
platyue It suffiseth to hym co haue on
ly the necessaries for the body / that is
to say clothyng without vanytie / mete
and drynke in scarcitie and nat in sup
fluytie

fruitie. Chastitie wth youe any puel de-
lectation/fastyng and abstinence after
the ordinaunce of t^{he} church / and he
that fasteth must take hede that he be
not ouermuche enfebled & made weyke
by his vnrasonable fastynge / lest tho-
rough he that weykes he be enforced to
lene his prayers and his counsaile gy-
uynge/ or other good dedes wherwith he
myght bothe profyte hym selfe and his
neighbour also. And he must also dili-
gently take hede that he be nat through
his fastynge the more slowe to iustice/
nor more slacker to the workes of mer-
cy / for why: to punyshe rebels and to
byngne infideles vnder the yoke of the
fayth is requysite greate strengthe as
wel of body as of soule. Therefore eue-
ry seke person that wolde rather to the
honour of god: fast then etc/ shall haue
lyke rewarde for his good wyll / as he
that fasteth of charytie. And in lyke
wyse/ he that for obedience eteth/desy-
rynge rather to fast: then to eate/ shall
haue lyke rewarde as he that fasteth.
Seconde the contemplatyue man shall
not ioye of the honour of the worlde/
nor of the prosperitie therof/ ne sozowe

H. l.

for

for his aduersitie/ but he shall for specially in this/ that wicked men be become deuoute men/ that louers of the worlde be become louers of god/ and that good men profyte in goodnes / and be thzough good labour and diligence in the seruyce of god made dayly more deuout than other. Of this also y^e contemplatyue man shal sorowe that synners be made dayly worse and worse/ that almyghty god is nat beloued of his creatures as he ought to be / & that the comaundementes of god be dyspyced and set at nought. Thyzdly y^e contemplatyue man maye nat be ydell / ne no more may he that vseth the actyue lyfe/ but anon whan he hath taken his necessarie slepe/ he shall ryse and thank almighty god with al his hert/ for that he hath create & made al thynges / and that of his charitie by takyng our nature he hath reformed & renewed mankynde / shewyng by his passion & dethe the loue that he hath to man / whiche is so greate that none can be greater. Also the contēplatyue man shal thank almighty god for al the that he saued/ and for all them that be in purgatorie/ and

and for them that yet be leuyng in the
worlde / prayeng mchely for them vn-
to our lord that he suffre them nat to
be tempted aboue theyr power. The co-
templatyue man also muste be discrete
in his prayers / and be well ordred i his
laudes and prayfynge of god / for yf
he haue sufficiēt to lyue with without
labour or busynesse he muste make the
longer prayers. And if he be wery and
temptacion rise in his prayers / he may
labour with his handys som honest and
profitable werke / cyther for hym self if
he haue nede or for other . And if he be
in maner pkesome with both / that is
to say: with prayer and labour / then he
may haue some other honest occupaciō
or here some good holsome wordes or
profitable counseyls in al sobernes / all
scurrylitie and vnclene wordes sette a
parte: tyll the body and soule be made
more apte / and more able to the seruice
of god. And if the contemplatyue man
haue nat sufficient to lyue withall but
through his labour / thā may he make
the shorter prayers for his necessary la-
bour / and that labour shalbe the perfec-
tion and encreasyng of his prayer / and

¶ II.

if he

if he can not labour nor may nat/ than
let hym nat be a shamed / ne thynke it
nat greuous to begge / but rather that
he be ioyous for it/ for thā he foloweth
me the sonne of god that made my self
pooze to make man ryche/ and if y^e con
templatyue man be vnder obedyence/
than he must lyue after the obedyence
of his prelate / and his rewarde shalbe
double/ more than yf he were at lyber
tye . fourthly the contemplatyue man
may nat be couptous / no more maye
the actyue man/ nor he may nat be pro
dygall/ for as the actyue man distributeth
tēporall goodes for god/ so the con
templatyue man must dystribute his
spirituall goodes . Moreover if the con
templatyue man wyll haue almyghty
god inwardly in his herte: let hym be
ware to say thus as many do . It suff
syleth to me if I can saue myne owne
soule / for if I can do so/ what haue I
to do with the dedes of other men / or
if I be good my selfe / what is it to me
howe other lyue . O my doughter/ they
that say or thinke so/ if they sawe theyr
frende dishonested and troubled / they
wold renne with all theyr power to the
dethe

¶ The houte of the contemplatyue
man is his hert/wherof the yuel ghests
be all the thyngs that trouble his hert/
that is to say/wrathe/heuyneſſe coue
tyſe/pryde/and many other lyke. The
ſore al the vices whan they come/they
ſhal in maner lye as gheſtes that be on
ſleepe/and as they that be at reſt. For
as an hoſte receyueſh yuel gheſtes and
good with patience/ ſo the contempla
tyue man muſte ſuffre all thynges for
god through vertue of patience/and in
no wyſe to conſent to vices/nat to them
that ſeme leſt ne to delyte in them/but
as moche as he may be lytell and lytel
throughe the helpe of grace/to remoue
them clerely out of the herte. And if he
can nat clerely remoue them / he muſt
ſuffre them patiently agaynſt his wyl
as enemyes/ & neuer to aſſent to them
knowyng certainly that they ſhall pro
fyte hym to the greater rewarde in he
uen & nat to dāpnation. Seconde the
contēplatyue man muſte haue clothes
to clothe his gheſt/that is to ſay meche
neſſe bothe inwarde and outwarde /
and compaſſyon of mynde for the afflic
tyon of his neyghbour. And if the con
tēpla

templarye man be dispised of y^e world/
lette hym thynke howe I the god al-
myghty beyng contempned and dyspy-
sed suffred pacyently/and whan I was
iudged I held my peace / and whan I
was scourged and crowned with thoz-
nes I murmured nat. The contempla-
tyue man also muste take hede that he
shewe nat to them that reprocure him or
rebuke hym any synes of anger or im-
paciēce/ but that he blesse the that per-
secute him/that they y^e se it may blesse
god whōe the contēplatyue man doth
solowe/ & almighty god shal gyue bles-
synes for tho maledictions. The con-
tēplatiue man must be ware also that
he do nat speke yuell of the nor rebuke
them that do greue hym/for it is damp-
nable to backbite other / and wylfully
to here them that do backbite or thurgh
impacyence to reprocure or rebuke his
neighbour. Than that the contempla-
tyue man may haue perfectly the gyft
of mekenes and pacyence / he must stu-
dy to admonishe and warne them that
do backbite other/of the great peril that
they stande in/ & that he exhorthe them
in al charyte with wordes and with ex-
ples

amples to perfit mekenes. Also the clo
thyng of the contemplatyue man must
be compassyon / for if he se his neygh-
bour do any synne: he must haue com-
passyon of hym/prayenge to almyghty
god to haue mercy vpon hym. And if
he se hym suffre any wronge or hurte
or reynoure / he must be sorry for hym and
helpe hym with his prayers/ and with
his ayde and diligence/and that if nede
be before the greate men of the worlde
for the true perfitte compassyon sekethe
nat that is his / but that is his neygh-
bours. And yf the cōtemplatyue man
be suche one that he is nat herde with
princes / and that it profiteth nat that
he go out of his selle. Than he shall
praye hertely for them that be in trou-
ble/and almyghty god that is y^e behol-
der of mannes herte/ for the charitie of
hym that prayeth/shal turne the hertes
of the people to the peace and quietnes
of hym y^f is in trouble/ so that he shall
eyther be deliuered out of his trouble/
or he shal haue paciēce sent hym of god
to suffer it / and so his rewarde shalbe
doubled. Therefore such clothyng/ that
is to say: mekenes and cōpassion must
be

be in the hert of the cōtemplatiue man
for nothyng so myghtely draweth god
in to the hert as mekenes and compas-
sion of the neyghbour dothe . Thyrddly
the cōtēplatyue man must haue meate
and drynke for his ghestes/ for sōtyme
puel ghestes do lodge in the hert of the
contēplatyue man/that is to say whan
the hert is drawen fro beholdyng of it
selfe and coueteth thynges delectable/
to se worldly thynges / to haue posses-
sion of temporall goodes . And whan
the cyres desyre to here his owne ho-
nour/the fleshe desireth to delyte in car-
nal thynges / the spirite leyth excuse of
his fraylenesse / and that synne is but
lyght/and whan there cometh a payn-
fulnesse and a hardnesse to do good de-
des and a forgetfulnesse of thynges to
come . And whan he thinketh his good
dedes great and forgetteth his puel de-
des . Agaynst al suche ghestes it is ne-
cessarie for the contemplatyue man to
haue good counseyle / and nat to dys-
semble as though he were a slepe/ but
that he armed strongly with true faith
answer to suche ghestes : sayenge
thus . I wyl haue nothyng of temporal

B . v .

goodes

goodes / but barely for the sustaynyng
of my bodyly kynde / and I wyl nat
spende no hour nor tyme but to the ho-
nour of god / nor I wyl nat take hede
what is fayre or soule in the worlde / ne
what is pleasaunt or displeasaunt to the
fleshe / or sauoury or nat sauoury to the
mouth / but to the pleasure of god and
helth of my soule / for I wold nat lyue
one houre but to the honour of god.
Suche a wyl is meate and drynke for
the ghestes that come / & that answere
extincteth and putteth away al inordi-
nate delites and pleasures of the worlde
and of the fleshe. Fourthly the cōtem-
platyue man must haue fyre to warme
his ghestes & to gyue them lyght / this
fyre is the hete of the holygost / it is im-
possyble any man to leaue his owne
wyl or to forsake the carnal loue of his
frendes or y^e loue of riches / but throughe
the instincte and hete of the holyghost.
Also the contemplatyue man / how ho-
ly and perfite so euer he be / may nat of
hym selfe begyne nor continue in good
lyfe without helpe of grace in the holy
gost. Therfore that the contemplatyue
man may set a lyght before his ghestes.

First

First let hym thynke thus: Almighty
god hath created me/that I shulde ho-
nour hym aboue al thinges. And in ho-
nourynge hym/that I shulde loue hym
and drede hym / and he was borne of a
virgyn to teache me the way to heuen/
and that I shulde folowe that way in
all mekenes . And with his dethe he
opened the pates of heuen/ y^t I shulde
with great desire hast me thither. Also
the contēplatyue man must examyne
diligētly al his dedes / al his thoughtes
& al his affections/ that is to say howe
he hath offended god/and how pacient-
ly god suffreth man / and howe many
wayes he calleth man vnto hym/suche
thoughtes and suche ghestes of the con-
templatyue man: be in maner but as
they were a slepe / but they be illumy-
nate with the fyre of the holy goost/the
whiche fyre than cometh in to the hert
whan the cōtemplatiue man thynketh
howe resonable it is to serue god / and
whā he thynketh that he had leuer suf-
fre al payne:than wittingly to pvoke
god to wrathe / by whose goodnes his
soule is create and made/ and it is also
redemed with his precious blode. Tha
also

also the hert hath hete of this heuently
fyre that is the holyghost / whan the
soule thynketh & discerneth to what in-
tent euey goeth / that is to saye / euey
thought cometh. And whether it moue
the mynde to coupte ioye perpetuall or
transitorie / & that he leaue no thought
vndiscussed ne vncorrected with orde
or god. Therefore that this fyre may be
gotten / & whan it is gotten that it may
be safely kepte . The contemplatyue
man must lay to drye stickes / that is to
say: he must diligently take hede of the
motions of the fleshe / that it rebel nat
agaynst the spirite . And he muste put
to all his diligence that the workes of
pitie and good prayers may be deuout
ly encreased / wherwith the holyghost
may haue deylte / but he must specially
knowe and consyder that wherre a fyre
is made in a close vessell that hath no a
boydaunce / anone y^e fyre goeth out and
the vessell wcreth colde . So it is with
the cōtemplatyue man / if he wold nat
lyue to nothyng els but that he myght
do honour to god / it is expediente that
his mouth be opened / & that the flame
of his charitic go forth . Than is the
mouth

mouthe open'd whan by his speakyng
whiche procedeth of fervent charite/
he getteth spirituall chylde to god/but
the contēplaryue man must take good
hede that he open his mouth to preach/
where good men shalbe made more fer
uent / and where yuell men maye be a
mended / where rygh. wysenes may be
encreased / and yuell customs may be
put away : for the apostle Paul som
tyme wolde haue spoken but the holy
gost dyd prohibite hym / and so sōtyme
he helde his peace/and whan tyme con
uenient came (he spake) and somtyme
he bled softe wordes / & another tyme
more sharper wordes / and alwaye he
ordred his wordes to the honour & glo
rie of god / and to the confortyng and
strengthyng of the faithe . And if the
contemplatyue man may nat preache/
but he hath good wyll and connyng to
preache & lacketh good herers/he must
do as the fore dothe/the whiche goth a
bout many mountayns and serchethe
with his fete in many places/ & where
he fyndeth the softest place & most apte
for hym/there he maketh a den to rest
hym in . So the contemplatyue man
must

must assay with wordes / with exam-
ples / and with good prayers / the her-
tes of many people / & where he fyndeth
the hertes most apt to here the wordes
of god / there he muste tary in counsay-
lyng and i enducyng the people to god
al that he can. The cōtemplatiue man
also must labour al y^e he can that con-
uenient auoydance may be had for his
flame / for the greater that the flame is
the mo be illumined & made hote ther-
by. Than hath the flame conuenient
auoydaunce / whan the contemplatiue
man neyther dyedeth rebukes ne coucy-
teth nat his owne prayse / whan he ney-
ther dyedeth aduersities ne deliteth hym
nat in prosperities: and than it is more
pleasure to god that he do his good de-
des openly than priuely / that they that
se them may glozifye god. And it is to
vnderstande: that the contemplatiue
man must put forth the two flames / one
secretely / another openly / that is to say
he must haue a double mekenes. The
fyrst must be within forth in the herte /
the second must be without forth to the
worlde. The first is that the cōtempla-
tiue man thynke hym selfe vnworthy
and

and vnprofitable to all good workes/
and that he preferre nat hym self i his
owne syght aboue no man / ne that he
coueyte nat to be lauded noz to be sene
in the worlde / that he sype pryde / and de
syre god aboue althynge: folowynge his
wordes and his techynge. And if the
contemplatyue man put forth the suche a
flame with good warkes / thā his hert
shalbe illumyned with charite / and
all the contrarious thynges that come
to hym shall lyghtly be suffred & ouer-
come. The second flame must be open-
ly / for if perfite mekenes be in the hert:
it must also appere in his apparel with
out forth / & be herde in his wordes / and
be performed in his dedes. Trewe mek-
nesse is in the apparell whan the con-
templatyue man coueyteth moze to haue
clothyng of smal pryce whiche is pro-
fitable / than clothyng of greater value
wherby he may fall in to pryde / and in
to a desyre to be sene in the worlde / for
that apparell that is litell worth: and
is called in the worlde byle & abiecte / is
very saye and precious before god / for
it prouoketh mekenes. And that appa-
rell that is of great pryce and is called
saye

sayre in the worlde / is very foule and
vnseemly before god / for it taketh a-
way the fayrnes of aungels / that is to
say mekenesse. But yet if the contem-
platyue man for any resonable cause
be constrayned to haue an habyt som-
what better than he wold/ let hym nat
be troubled therfore / for his rewarde
shall therby be encreased. Also the con-
templatiue man must haue meakenes
in his mouth/that is to say in spekyng
meke thynges / eschewyng al rybaldry
and superfluitie of wordes / nat spea-
kyng subtelly ne disceytfully/ne pꝛefer-
ryng his sentence before other. And yf
the contemplatiue man here hym selfe
prayed for any good dedes / lette hym
nat be lyfte vp in his hert therfore/ but
that he answer thus. All laude and ho-
nour be to god that gyueth al thyngs.
what am I but duste in the wynde/
or what goodnes comethe of me. that
am nought elles but dꝛye erthe with-
oute water. And yf he be reproued
in the worlde / lette hym nat be moued
therwith/ but that he answer thus.
I am worthy al this and moche more
for I haue so ofte offended god / and
haue

haue nat made amendes therfore a
gapne . Therfore pray ye for me that
by suffrynge of suche temporall repro-
ues / I may escape the shames and re-
proues euerlastyng . And if the con-
templatyue man be prouoked to angre
or wrathe by the vngoodly dealyng
of his neyghbours lette hym be well
warre and take good hede that he an-
swere nat vndiscretely / for comenly
pyde folowethe angre and wrathe .

Therfore it is good counsayl that whā
angre or pyde come: that he holde his
peace so longe tyme / tyll the wyll may
aske helpe of god to suffre / and to take
good auysement howe and what to an-
swere / that he may sytste ouercomme
hym selfe / and than the wrathe shalbe
abated in the herte / so that he may an-
swere wysely to them that be vniwysely .

¶ Thou shalte knowe also that the
deuyll hath great enuy to a contempla-
tyue man / and yf he can nat hynder
hym by breakyng of the commaun-
dementes of god / than he wyll styre
hym to be eyther lyghtly moued with
wrathe / or to be dysposed to somme
bayne and vndyscrete mytthe / or elles

A.

to

to haue some bayne and vnprofitable
wordes . Therfore the contemplatyue
man must alwaye aske helpe of god/
that all his wordes and dedes be go-
uerned by hym and be holly dyrected
vnto hym. Also the cōtemplatyue man
must haue mekenes in all his warkes/
that is to say/ that he do nothyng for
worldly prayse/ne that he attempte no
newe thyng of hym selfe / and that he
be nat a shamed of no werke howe vyle
so cuer it be / so that he maye therby
please god / that he fye syngularytpe
that he do good to all that he can / and
in euery good dede that he doth/thynke
that he myght haue do better . Also he
must chuse to sytle rather with poore
men than with ryche / rather to obey
than to commaunde / to kepe scyence
rather than to speake / to be solytarye
than to be with myghty men oz with
his worldly frendes. Also the contem-
platyue man must hate his owne wyl/
ofte remembre his deth / fye curyositie
all murmurynge and grudgyng / al-
waye remembre the ryght wysenes of
god / and take hede of his owne affe-
tyons . Also the contemplatyue man
must

must ofte vse confessyon be stable and
diligent in his temptations / and nat
to desyre to lyue to none other entent/
but that the honour of god and helthe
of soules may be encreased . Than yf
the cōtemplatyue man that hath such
affections and suche desyers as is said
before : be chosen in to the offyce of an
Actyue man / and of obedyence and cha
ritye to god he takethe vpon hym the
rule of other: he shall haue a double re
warde / as it may appere by this sym
lytude . There was a myghty man
that had a shyppe charged with precy
ous marchaundyses / whiche sayde to
his seruaunt thus . So ye with this
shyppe to suche a porte / for there I shal
haue ryght great encrease : if the wynd
ryse labour manfully and yke nat at
it / for our rewarde shalbe greate .
After as the seruaunt sayled : a greate
wynde rose / the stormes waxed great
and the shyppe was tossed and broken
greuously / Then the gouernour of the
shyppe wered wery and slowe / and all
that were in the shyp dyspeyred of theyr
lyues / and agreed to go to some other
port / whither as the winde wold dyrec
them

them/ and nat to that porte that they
lorde had appoynted them to . And
that hearynge / one of the most fayth-
full seruauntes and moſte ſeruent / ſo-
rowyng through a great zeale and loue
that he had to his lord/ toke vpon hym
the gouernaunce of the ſhyppe / and
with ſtrengthe brought the ſhyppe to
the porte that the lorde assigned them
to go to. Is nat that man that ſo man-
fully brought the ſhyppe to the porte/
worthy to haue greater rewarde than
any of his ſclowes ⁊ Yes truely. So
it is of a good ruler that for the loue of
god and helth of ſoules / taketh vpon
hym the charge of gouernaunce of o-
ther / and careth nat for the honour /
and trewly he ſhall haue a double re-
warde. fyrſt he ſhalbe parte taker of
the good dedes of al them that he byn-
gethe to the ſafe porte . Seconde his
gloxie ſhalbe encreaſed without ende.
And contrarie wyſe it ſhalbe of them
that come to honour and prelacy by
theyr ambition for they ſhalbe parte ta-
kers of al the paynes and offences of al
them that they toke vpon them to rule.
Second theyr cōfuſion ſhal neuer haue
ende

ende/for prelates that coueyt honours
be moze lyke to strumpettes: than to
prelates/ for they deceyue theyr subiec-
tes by theyr yuell examptes and theyr
yuell wordes / and be nat worthy to be
called neyther Contemplatyue men :
nor Actyue men but they amende and
do due penaunce . Fyftly the contem-
platyue man must gyue medicyns to
his ghestes/that is to say: he must com-
forte them with good wordes / and to
all thynges that come/lykyng or mis-
lykyng/ pleasaunt or displeasaunt / he
must say thus. I wyll euey thyng that
it please our lord that I shulde wyll/
though I shulde go to hell . and truly
suche a wyll is a medicine to al thyngs
that come to the herte / and is a delyte
in al troubles that come / and a great
temperaunce in all prosperite . But
by cause the contemplatyue man hathe
many enemies / therfore he must ofte
make cōfession/for as longe as he wyl-
fully abyde in synne / hauyng tyme
and oportunitie to be confessed / and is
negligēt or hedeth it nat/he is rather to
be called an Apostata befoze god than
a cōtemplatyue man. The actyue lyfe.

I.iii.

Also

Also of the dedes of a man that lyueth
in the actyue lyfe. Thou shalt vnder-
stande that though the parte of the con-
templatyue man be best / that yet the
parte of the actyue man is nat yuell/
but it is very laudable and moche plea-
saunt to god / therefore I shall shewe the
nowe howe the actyue man muste or-
der hym selfe. He muste haue as the
cōtemplatyue man hath (fyue thyngs)
The fyrst is true faith of holy church.
The seconde is that he knowe the com-
maundementes of god / and the coun-
sayles of the Euangelycall truthe / and
them he must perfoyme / in wyll / worde
and dede. Thyrdly he must restryne
his tonge from all yuell wordes / that
arre agaynst god and his neyghbour
and his handes from all vn honest and
vnlawful dedes. And his mynde from
ouermuche desyre of worldly goodes /
and from ouer greate delyte of world-
ly pleasures / and lerne to be content
with that god hath sent hym / and to
desyre no superfluous thynges. Ffourth-
ly he shall do the dedes of mercy reasona-
bly in all meakenes / so that for truste
of the good dedes / he in no thyng of
sende

sende god . **F**yrstly he must loue god
aboue all thynges/and that more than
hym selfe / as **M**artha dyd / for she
gaue her selfe gladly to me/ folowynge
my wordes and dedes / and after ward
she gaue all her goodes for my loue /
and lothed all temporall thynges de-
syringe onely thynges euerlastynge/
and therfore she sustayned all thynges
pacyently as they came / and cared as
well for the helthe of other as for her
selfe/ thynkyng alway on my charitic
and on my passion/and she was glad in
troubles / mery in aduersities / and lo-
ued all people as a mother her chyld.
She wolde also ofte folowe me whan
I was in the world desyring nothing
but to here me . She also had com-
passyon of them that were in trouble/
She comforted them that were in heu-
nes / releued them that were seke / she
cursed no man ne sayd puel to no man/
but dissymuled the puell maners of her
neyghbours al that she myght/ & pray-
ed alway for the . Therfore euery man
that desyret to lyue charitably in the
actyue lyfe must folowe **M**artha / lo-
uynge his neyghbour to the end that he

I . iiii .

may

may come to heuen / but nat to fauour
his synne or yuell lyfe / flyeng his owne
praysse / and pryde & doublenes of hertes /
and wrathe and enuy he maye nat fo-
lowe . But thou shalte vnderstande /
that whan Martha prayed for her bro-
ther Lazar that was deed / she cam first
to me / but her brother was nat raysed
forthwith vpon her commynge / but
afterwarde Mary was called / and
whan she came : than at the prayer of
her both togyder : they brother was
raysed from deth . So it is spiritually /
for he that desireth perfytly to come to
the lyfe contemplatyue must fyrst exer-
cise hym selfe well in the actyue lyfe /
labourynge of that he may to the ho-
nour of god in good bodyly labours.
And lerne fyrst to resyst all flesshly de-
sires / and to withstand myghtyly the
fendes temptations / and than he may
afterwarde with good delyberatyon /
ascende to the hygher degree / that is
to say : to the lyfe contemplatyue / for
he that is nat proued and well assayed
with temptations / and hath nat yet
fully ouercome the yuell motions of the
fleshe / may nat holly sette hym selfe to
heuenly

heuenly thynges. But who is the deed
brother of the actyue man and of the
contemplatyue man / but theyr vndis-
crete dedes / for many tymes a good dede
is done with an vndiscrete entent and
of an vnconstant mynde / and therfore
it is but as it were deed. wherfore that
a good dede may be acceptable to god/
it is raysed agayne and cometh to lyfe
by the actyue man and by the contem-
platyue man / that is to say : whan the
neyghbour is purely loued for god & to
god / and god is onely desyred for hym
selfe aboute all thynges . And than eue-
ry good dede of man or woman is plea-
saunt to god . Therfore I sayd in my
gospel / that Mary had chosen the bet-
ter parte . The lyfe of the actyue man
is good whan he soroweth for the syn-
nes of his neyghbours / but his part is
better whan he labouryth all that he
may that his neyghbours may do well
and perseuer well vnto the ende / and
that he do all that he dothe for the loue
of god . But the parte of the contem-
platyue man is best / whan he onely be-
holdeth heuenly thinges and the helth
of soules, whan the mynde is fulfilled

I. b.

with

With good affections / and whan he is
well at rest from the clamorous noyse
of worldly busynesse / and thynkethe
alwaye god present vnto hym / and set-
teth his meditations fully in the loue
of god / and laboureth fruytfully there-
in both day and nyght .

Thriste saythe / that the deuoty-
on of the infydeles in tyme to come shall
be moche more than the deuoty-
on of the Chrysten men / and they shall all
synge / ioye be to the father / to the
sonne / and to the holyghoost / and ho-
nour to all his sayntes . Amen . The
syrte boke of the reuelatyons of saynt
Birgette / the . lxxxiii . Chapitre .

The sonne of god speaketh
to his spouse saynt By-
gette / sayenge . Thou shalt
knowe that yet there shall
be so moche deuoty-
on in the
infydeles / that chrysten men shall be
as theyr spyrytuall seruauntes / and
scripture shalbe fulfilled that saythe /
that people nat vnderstandynge shall
glo

glorifye me / and desertes shalbe buylde
d agayne / and they shall synge all/
ioy be to the father / & to the sonne / and
to the holy ghost / and honour to al his
sayntes. Amen.

¶ What thynges be necessary to hym
that desyrethe to vlyte the landes of
the infydeles. The .vi. boke of the
reuelations of saynt Byrgette/the.xli.
Chapitre in the ende of the Chapitre.

The sonne of god speketh to saynt
Byrgette / and saythe: he that
desyrethe to vlyte the lande of the infi-
deles: ought to haue .v. thynges. The
first is that he discharge his cōscience
wth true cōfession & cōtrition as though
he shuld forthwith dye. Second that he
put away all lyghtnes of maners and
of apparyll/nat takynge hede to newe
customes or vanytyes /but to such lau-
dable customes as his aūcesters haue
bled before tyme. Thyrddly that he
haue no temporall thyng but for ne-
cessite and to the honour of god / and
yf he knowe any thyng vneyghtwys-
ly gotten/ cyther by hym selfe or by his
aun

ancesters that he restore it / whether
it be lypyl or great . Fourthly / that he
laboure / to the intent that the vnfaith-
ful men may come to the true catholy-
call sayth / nat despyng they goodes
ne catell / or any other thyng / but to
the onely necessitie of the body . fyftly
that he haue full wyll gladly to dye for
the honoure of god / and so to dyspose
hym self in laudable conuersation / that
he may deserue to come to a good and
a blessed endynge. A B C A .

C Finis .

There endeth certayne reuelations
of saynt Birgette / with an epistell of
saynt Barnarde / called the golden E-
pistell / very necessarie and profitable
for al well disposed people newly trans-
lated out of latyn in to Englyshe .

The Crosowe or A . B . C .

There foloweth two Opuscles or
small werkes of saynt Bonaventure /
muche necessarie and profitable vnto
al christians especyally vnto religious
persons / put in to Englyshe by a bro-
ther of Wyke Rycharde whytforde .

Alpha

C Alphabetum religiosorum.

CA lytell werke of many prety and deuoute lessons/set forth by saynt Bonauenture / after the ordre of the Alphabet/ that is to say / after the lettres of the Crostowe/ **A. B. C.**

2. parte.
Opusculum.

C Amite.



Amo/ in latyn / is Amite / or loue in englyshe / whiche is a thyng necessarie / nat onely vnto religious persones / but also vnto all christianes and commaunded of almyghty god chesely to be had vnto hym selfe / and secondary vnto the neyghboure / wherupon all lawe and lernynge doth hang as in them comprehended and conteyned/for by depe consyderacyon therof/ eucry yson may take occasyon to haue hym selfe in due garde and warenesse that he do nat offende/and to kepe hym selfe sole and close / without desyre of prayse or reputation/but rather cōtent to

to be fet at nought/wherin shalbe more
soule heilth/thā to be i fauour of people.

C Benignite and beniuolence .

By the forsayd consideration/ doth
Barpse benignite & beniuolence/ so
that the pson shal vnto al other in god
and for hym/be gentyl/ benignc & car-
teys/kynde/louyng & charytable/ & vn-
to no pson ouer greuous ne cōberous.

C Custody.

Custody of hert doth than folowe
that is to say/close keepyng of the
mynde from all wauerynge/boyde and
baync thoughtes . And lykewyse the
mouth frō all boyde speche & ydel wor-
des:so also of al y^e.v. wyttes/ herynge/
seyng/smellynge/ tastyng & touchyng/
al to be subdued & gouerned vnder y^e ry-
gour of disciplin & religious behauour.

C Diligence .

Diligence than is moche pfitable
in al maner of outwarde werkes/
aswel in diuine seruice/as in bodyly la-
bours:neuer to be ydle/but euerywhere
to be occupped/and yet loue wel solitud
to be alone/& to kepe silence with graui-
te/ for so may a person lyue in quietude
and rest/and in moost cleue conscience.

Elccci

Election.

Election here vnto is necessary / that is to say / that a person doe selecte / and chuse some certeyne exercise (by syde duete) wherein they may be occupied of continuance / and that alway for the cōmune welth & profit / and nat vnto propre / or selfe auantage or pleasure but rather to affecte and desyre pōuerte / to lyue with a lytell in scarcyte without murmure or grutchē agayne them that vseth plenty.

Eflight.

Eflight then doth wel / folowe this appoyntment / that is to saye / to fle and auoyde the company of all manner of suche persones as shulde be contraryous vnto that appoynted exercise / for no persone may bothe serue god and the worlde / ne be occupied in thynges transytory and heuenly.

Eraunce.

Eraunce is a behauiour in a person / in wordes / lokes / cōtēnānce / in gesture / and suche other disciplines / whiche is a meane betwene lyghtnes / wātones / folishnes / roughnes / cruelte /
rude

rudenes/lummpnge/lowrpnge/luskyph
nes/and such other:for graunte causeth
euer a person to seme wyse / sadde/well
manered/ constant / and faythful : and
moche doth edyfy the neyghbour / so
it perseuer and continue aswell in pro-
speritie as in aduersite/aswell in welth
as in wo / in payne as well as in plea-
sure/and euer to prayse and thanke our
lorde/ as well for the one as for the o-
ther/knowynge and beleuyng that he
occoydinge vnto ryght iudgemēt/doth
alwaye dispence mynyster and dispose
vnto all maner of persones / without
parcialyte vnto the best.

C Humilite .

**Luc. 14.
Et. 18.**

Humilite may wel be ioyned vnto
graunte/for the meke person (the
gospell to wytnes) dothe obteyne and
gete grace and fauour both of god and
man / and doth most valiauntly chase
and put to flyght the goostly enemy/
auoyde all synne/and mooste surely per-
seuer in all maner of vertue.

C Intencion .

Intende wel/meane well/purpose
well : and you may be sure to be
rewarded well / for euery acte / werke
e)

or dede of man/ is iudged after his in-
tent : for if the intencion (saythe the
gospell) be symple and without disceyt **Matth**
in wyll and knowledge/ than is all the **vi. c.**
werke pleasaunte and meritorious .
And contrary / yf the intent be bypate
and blemysshed / than is all the werke
after the same maner: for our lord be-
holdeth/ pondereth and weyeth the in-
tent of the herte and mynde/ and he lo-
ueth moche the pure/ cleane / symple and
iuste persones

C Knowledge .

Knowe god by ryght feyth/ know
thy selfe/ by due cramynacyon/ by
iust iudgement and ryght condemnacyon /
knowe thy neyghbour / by loue/
kyndenes and charitie . For chary-
te of euery person doth euer iudge y^e best/
knowe thy frende / and knowe thy foo/
iudge no person to be thy foo or enemy/
but hym that dothe counsaile / entyse
or moue the vnto synne/ or els y^e dothe
flater the and fauour thy default . And
thynke thou those persons thy best fren-
des that be most playne with the / and
redy to reforme in the that is amysse .
And byleue thou that they done moost

R. l.

pro

profyte the : that done moste noye the/
oppreffe and kepe the vnder / and then
if thou sauour of the spirite and taste
wel howe swete the yoke is of our lord/
thou shalt by y^t exercyse obteyne moste
ghostly payence & mercyfyllous p^{er}fit.

Labour.

Job. v. **L**abour here/must be our lyfe. For
B. man (sayth scripture) is borne
Judith. to labour /and the byrde to flye . By
8. Actu. labour/payne/penaunce/ and by many
14. D. tribulatyons haue al faythfull persons
Eccle. passed this lyfe . And by them onely/
13. D. must we entre the kyngdome of heuen/
and cōtrary ydlenes / ease and pleasure
in honour and delycacy : both teache a
man moche myscheffe and yuell / and
bryngeth hym at the last vnto the p^{er}fit
of perdyccion .

Mercy.

Merch is the mercy of our lord/
shewed vnto man in many sondry
wyse / and amonge all other specially
vnto them that haue the spyryte of po-
uerie / that is to saye / a determynate
wyl and mynde to be poore for the loue
of god . And be voyde as well of all ho-
nours and hyghe rowme and degree :

as of tryches and worldely goodes / for
pouerte bryngeth a person vnto meke-
nes / and the other bryngethe hym (by
intycement and suggestyon of the ene-
my) to clymbe on heyght / to the enrent
and ende that he may fall farre and be
sore hurte . Take and acounte pouer-
te therfore as a great gyfte of the mer-
cy of god / and who so euer duely dothe
gyue thanks for the lytle gyftes : shall
mercifully deserue to haue great gyfts .

¶ **N**oyauce.

Noeuer shulde a very chrystyane
noye or hurte / ne yet despyse any
person / but rather (sayth by the gospell
we be bounde to loue our enemyes) we
must be sozry for the noyauce / hurt and
trouble of any person / and cōfort them
in all we may / or els shal we be acoun-
ted as dysdeyners of other psons / extol-
lynge or exaltpng & pferryng our selfe .

¶ **O**blacyon .

Offre thy hert holly vnto our lord .
For the oblacyon is vnto hym ac-
ceptable and pleasaunte . Da mihi
cor tuum et sufficit mihi . Gyue vn-
to me (sayth he) thyne herte / and that
suffyseth cōtenteth & is ynough for me .

R. ii.

Spende

Lucc. 6.
D.

Spende therfore thy tyme with hym
in his seruice/and iudge and thynke no
thyng more precious then tyme/where
in we may here mercyte and deserue to
be where our treasurie is/ and our herte
shulde be that is in blysse. Offre then
thy selfe for his sake vnto all persones/
gentle / kynde / and curteys. And as
moche may be couenient compenible/
referryng euer and applyng all that
is good vnto our lord/and in al thyngs
folowe counsaile with delyberacyon.

¶ Pleasure.

Pondre and wey in euery thyng
the pleasure of our lord / that is
to meane / that in euery werke or dede
we shulde fyrste consydre / and wey in
conscience: whether that dede shulde
please hym or no / and than neuer (for
sauour ne fere) to do contrary vnto the
conscience. And if any doubte be in con
science: we must then leue the werkes
(for the tyme) and resorte and haue re
course other vnto holy scrypture / or
els vnto determinatyon of the church/
or at the leste vnto sure / wyse and ler
ned counsaile/ specyally of our prelate
or curate. And neuer shulde we truste
syngu

ſingularly vnto our ſelfe / ne leyne vn
to our owne wittes / we ſhuld acustome
our ſelfe to ſeme dumbe rather than to
ſpeake / and to be moze gladd to lerne
then to teache : to be reformed : then to
reforme / and to hyde ſecrets as an vn
knowne perſone : rather than to ſhewe
oure ſelfe / and appere outwarde after
our owne propre eſtymacyon / and oft
deceyuable oppynyon .

C Quietude .

Quietude and reſt of mynde : is a
great furtherer of al maner of ver
tues / we ſhuld therfore ſtudy to quench
al yre / and to reſreſſe al haſty paſſions ;
as well in wordes / ſignes / tokens / coun
tenaunce and behauioure / as in out
warde dedes . And neuer ſhuld we take
vpon vs to iudge / or to be buſy / or to
medle with other folkes matters / ſpecy
ally that nothyng done apperteyne or
bylonge vnto vs . For the commune
prouerbe is . In lytyl medlyng is moche
reſt . So that we ſhulde neuer gye or
caſyon of vneſt / but rather ſtudye by
gentle wordes : to appeſe eury occaſion
gyuen for a ſweete & gentle worde (ſaith
the wyſe man) ſlaketh yre / and multi
plyeth

Eccle. 6.
A.

flyeth/ and maketh frendes/ yet shulde
we nat vtterly flye and quoyde occasy-
on of vnryst gyuen vnto vs / as rebuke
persecutyon/ and suche other troubles:
but rather shulde we ordre our selfe vn-
to pacyence/ for so (without synne) to
solowe the commune maner/ and to a-
uoyde al syngularite: shall we best edy-
fy and buylde loue & charyte/ and come
vnto perfection/ and of all thynges: vn-
to quyetude of mynde: auayleth moche
the clenness of conscience . For yf we
do well our duety in due tyme: our con-
science shalbe the more lyght/ and our
hert careles and mery/ and we so quye-
etc in mynde ,

C Rekenyng .

Returnyng oostymes/ and haupng
recourse vnto the inward parties
of our hert: we shulde (at the lest) ones
in the daye recourte / and make reke-
nyng with our lord and confydre how
we spende the tyme: that by the temp-
tacion of the enemy / and by our owne
fraylte and neglygency / speecially in
leapynge open our doores & wyndowes/
that is to say / our senses and wyttes/
we rople nat about ne wander or walk
amonge

amonge the bayne pleasures and ba-
trapaunt despyres of the worlde . And
that we suffre nat suche ghestes to en-
tre by our sayde wyndowes and dozes:
into the chambze of our mynde: that
shulde noye vs/and be ryght loth(with
out vyolence and extreme labour) to
departe . To byde therfore with our
lorde in the secrecy of seplence / and in
precyse contynence of our sayd wyttes:
is a great surety and redynes for oure
sayde dayly rekenynge and accompte.
The englyshe prouerbe sayth . Ofte
rekenynge holdeth longe felyshyppe.

Sobryete.

Sobryete or sobrenes: is properly
a duc temperaunce in meate and
drynke / and oftymes it is taken for a
moderaeyon / a duc meane and dyscre-
cyon in all other thynges/and therfore
it is necessary for all chrystyanes/ specy-
ally religyous persons that muste (by
theyr ordynaunce)euer take in sedyng
rather some what to lpyll / than any
thyng to moche / and also to be mo-
derate / in araye / prouydent / warre /
and wyse in wordes / honeste in ma-
ners / and all behauioure / sadde and

R.iii.

chary

charitable in counseyle. Stronge in
aduersyte. Dredfull in prosperite/
meke/ lawly and pacyent: in contume
ly / rebukes and vpbaydes / in sorowe
deieccyon and despectes: cherefull and
fractable. And in all workes: sobre/
dyscrete and moderate.

Tymorouse.

Timorate/or (as comynly is said)
timorouse: is as moche to saye
Job.ix. as dredfull and fereful to offend. Job
B. the symple and dredfull person/ and of
hyghe perfeccyon was (nat withstan
dyng) in al his werkcs dredful. How
moche more than shulde it become or
by some vs that ben frayle personcs: to
be dredfull/and euer in fere to offende
our lord in the lest neglygēcy/ offence or
defaut/and neuer to presume vpon any
good dede: ne yet to dyspeyre for any v
uall or synfull dede. The begynnynge
of all wysdome: is the drede of god /and
in al our lyfe (after y^e wyse man) shuld
we be dredful. For he that dredeth
Eccle.i. god (saythe he) shall at his ende haue
B. good passage. For the drede of god
prouer causeth vs to flye and auoyde synne/
xv. and moche helpeth and forthereth that
euery

every good dede may be done with due
circumstaunce / and so be meritorious.
The dyedfull person wyll suffre & take
payne to please our lord / and so shall
the thyng that seemed very harde in
the begynnyng: wax in processe of tyme
lyght / easy and pleasaunt for all payne
and trouble: taken and vscd / for the
kyngdome of heuen / is of greute con-
forte and gladnes.

Clauntage.

Utyltye / profite or vauntage: is to
sell or to chaunge a thyng of small
pryce: for a thyng of great pryce. Or
contrary: to bye for lytel: that is moch
worthe. The state of perfeccyon (in
this lyfe) is moche worthe / but heuen
is moze worthe. Our lord and sauour
therfore counseyled / and aduysed a per-
sone to forsake and sell all his worldly
goodes to come here vnto the lyfe of
perfeccyon. And after he shulde also
haue for them: the tresoure of heuen.
And yf a man haue no goodes to sell:
yet may he bye heuen for a cup of colde
water. An happy bargayne maketh
he that for loue alone: doth bye our lord
and sauour Iesu / that by his crosse /
R. b. bytter

dytter passyon and deth:bought al the
worlde. Here you may se moche gay
nes and great auantage. who wyll
now forsake this bargaine:surely none
that is wyse/ happy or gracyous/than
gyue thy selfe man holly for hym that
gaue hym selfe holly for the.

C Ryst. Christ.

Xpiste:is a worde of y^e greke tong
and wyten communely in latyn
with the greke letters: as thus: Xps
Christe. For this letter X with them
is with vs Ch/ and this letter p with
them:is with vs / K /the other letters
ben with vs and them in lyke both in
forme and solwde. Christ in our tonge
is as moche to say as a person oynted.
And bycause we i our baptisme be oyn-
ted:we ben of Christ/called christians/
so that we shulde of ryght: dydycate
our lyfe holly vnto Christe/ & he shulde
be our very lyfe and our loue. Christ
shulde be our lesson and our lernynge.
Christe also our medytacyon and com-
muncacyon. Christe alone our lucre/
gaynes/profyt and auantage. Christ
our treasore / ryches / and our hole de-
syre. Christe all our hope and truste.

For

for if we put our trust: or any thyng
desyre but Christe: we shall (sure) be
deceyued / labour in vayne and neuer
fynde rest. Let Christe therfore vnto
euery christiane be all and synally his
mercyte / rest and rewarde.

C Ymnes.

Y. Is a letter of the greke tonge
and neuer wryten in latyn / but
yet it is wryten in the englyshe
tonge and therfore done we wryte ym-
nes after y^e englyshe maner. An ymne
or ymnes is as moche to say: as songe
or songes/laude or prayse suche songes
specyally: as the churche dothe vse in
metres to laude and prayse god/and so
done the angelles and holy sayntes in
heuen. It becomethe therfore euery
christyane to laude and prayse our lord
and to be diligent in his scrupce. And
to consydre what difference is bytwene
the scrupce of god / and the scrupce of
fleshe / the worlde and the deuyll. who
so doth synne: is the bonde seruaunt of **Jo. 8. D**
synne / and so felowe vnto the deuyll /
and in the same state (for the tyme)
with hym. And those y^e ben at worldly

R. vi,

ben

Col. iii.
A.

ben seruautes vnto the worlde: that
is vnto auaryce / whiche saynt Paul
callethe the bondage and thrall seruyce
of ydolles. And the carnall persones
ben thralles and bond seruautes vnto
the fleshe / and so done thy seruyce vnto
dethe / for y^e fleshe is but wormes mete
the corruption of the body / & yet more
spukynge and lothsome than of any
brute beest. It is foode of infyrmyte /
the lyfe of synne / the lodgynge place of
fendes. It is the enemy of the spirite /
and deformeth y^e soule / destreynteth and
blotteth christiane discyplyne / and all
good maner and behaupour / hyndreth
and holdeth backe al maner of vertue.
And the fleshe is vnrasonable / so that
by no meanes wyll it be corrected and
veynqueshed or ouercome: but onely
by vyolence / consydre now what it is
to do seruyce vnto suche a sorte. And
contrary the seruyce of god is the helth
of the body / the quietude and rest of the
mynde / the conforthe of conscience.
The prudence and wysdome of the spy
rite. The promoter of vertue. The
beaute of the soule / and the lyfe of he
uently blyss / a dulce / swete & pleasaunt
ympryne

ynpne to serue god with/is (with a lo
uyngc herte) to laude and prayse hym
in euery tribulacyon .

¶ Zachye .

¶ Zachye cometh of the Ebrewe tonge
and is by interpretation as moche to
saye as a person Innocent / pure clene
and iust oꝝ ryghtwyle . And after some
auctours: a person iustified and ma-
kyngc hast/and zachye: was the propre
name of a person/that (by the testymo-
nye of the gospell) foꝝ the great desyre
he had to se our sauoure: dyd clymbe
into a tree bycause he was of stature
very lytle / and that with great haste
and gladnes: descended & came downe
at hys cōmaundement to receyue hym
into his house / where (by our sauour
) he was iustified and rendꝛed apt vnto
to the way of saluacyon . This name
Zachye than doth well frame and agree
vnto euery faythfull chꝛystyane / that
by his professyon shulde be Innocent
pure and clene / glad by septh to se and
knowe our lorde . And redy with hast
and diligence to descende & come downe
from the heyght of secular scyence: and
of al worldly state. And to receyue hym
in to

Luc. 19.
A.

Joh. 14.

in to the house of his soule / by true keepynge of his worde and commaundement / for vnto suche persones he promysed to come with y^e father of heuen / and with them to make his mansyon and dwellynge place . And after thereby to bryng them to his owne celestiaall paleysse in to the glory of eterne and euerlastynge blyssc . Amen .

C The conclusyon.

L Et euey feythfull persone wyte this Alphabet A . B . C . or crosse towe : in the boke of his hert as in the boke of lyfe . And euey daye / by daye : loke there vpon and vse the maners / and effecte conteyned in the same . for here ben but fewe wordes / and shorte lessons / but in mystery they ben great and the very waye and werkes of perfeccyon / wherewith euey person maye outwardly be adorne and garnyshe with chrystiane dysceplyne / and good and godly behauioure . And inwardly muche / in the herte and in the mynde be quyeted and rested / and coueyed and brought or led vnto the grounde / and begynnynge of all good perfeccyon /
that

that is / that a person shulde dystruste
hym selfe. Forsake hym selfe. Dyl
pyse hym selfe. Frome the whiche
grounde : he shalbe taken vp / and pro
moted / profecte / and attayne to the
hyght here of contemplacyon / and spi
rituall felynge of our lord god / and
most swete sauyour Iesu / whiche shal
from that poynt and conclusyon bryng
hym vnto the full perfeccyon therof
(that is) vnto his moste ioyefull and
blessed presence / whither he brynge
vs all that bought vs. Amen.

C Of your charytye praye for the
translatoure / the wretched
brother of Syon the
charde whyt

forde.

An other alphabet. A. B. C.
or crostowe / in metre of the same holy
saynt Bonauenture / moche prayed of
many deuoute persones / and
therfore put into englishe
by p^e same brother
of Syon.

Alway

- Alway louepouerte / With hyle
thynges be content .
- Be also in good werkes :
busy and diligent .
- Couet nat moche to speake : but
rather to kepe scylence .
- Deme in euery place and tyme : that
god is in thy ptesence .
- Euer loue well to fast: and
glotony to refrayne .
- Ffcestes for to folowe be lothe :
and them dysdeyne .
- Glad be with the gladfull :
with wepers wepe in doloure .
- Humbly be with the meke :
thy betters duely honour .
- I In euery thinge obey /
namely vnto your prelate .
- Keepe charyte. with all persones :
after theyr estate .
- Let your fleshe be kept vnder :
brought lowe by godly drede .
- Mundify your conscience .
so that you nat errede .
- Neuer haue you proprete :
but naked folowe Chryste .
- Qucepasse with burthen lyght :
this worlde with al his myste .

entirely &c

- P Pyteously remembre /
the passyon of thy lord.
- Q Queneche onely for his sake
the glory of this worlde.
- R Resyste strongly all vyce:
and pray continually.
- S So receyue the sacrament:
oft and most reuerendely.
- T The moycons of the mynde/res
presse. Ire mitigate.
- U Wayne communycayon:
thet clene out of thy gate.
- F Fyfte to kepe: couet you most
muche: alone to byde.
- Y you must (chylde) them / for his
sake: set all this worlde asyde.
- Z ze le haue you vnto his lawe/
with feruent charyte.
- g forgvye you your foes all.
as you forgyuen wolde be.
- z receyue here. ii. tytles mo.
ii. preceptes / for ten.
Loue god and your neyghboure
both: so conclude est. Amen.

F I R I S.

Thus haue we rendred the latyn
in sentence / after the same metre / in
maner and measure. If you leene per
fectely

in C in

fectely this Crossewe: y^eu maye the
the better spell and do togyther / and
so moze redply red . And finally (by
labour) you maye the rather sele / per-
ceyue and vnderstande in the schole of
Christ the duety of a chrys-
tiane / which
I beseech our lord we maye do al. Amen.

Alaletc. your prayers of charite.

The same wretche of Syon the
sayd Rycharde whytforde.

Thus is ended the two opuscles/
or smalle warkes of saynt Bonauenture/
and hereafter foloweth a goodly trea-

tyse : and it is called a notable
lesson / otherwysse it is
called the gol-
den pyssle.

The prologue.



Good holssome lesson
and profitable vnto al chris-
tyanes / ascribbed vnto saint
Barnarde / and put among
his warkes (I thynke) by some good
man that wolde it shulde thereby haue
the

the more authoryte / and the rather be
red & better be borne away. For doubt-
les it is a good mater/ and edyfyatye
vnto all them that haue a zeale and cure
vnto soule helth & desyre of saluation.
It is called in the title. Notabile docu-
mentum: that is to say / a notable les-
son. And some do call it the golden pye-
ble. It foloweth immediatly after a
lytell werke called: Formula honeste-
tite. The forme and maner of an ho-
nest lyfe / or of honest lyuynge.



If you intende to please
god / and wolde obteyne
grace to fulfill the same
Two thynges ben vnto
you very necessarye.

39. in epist.

The first you must with
drawe your mynde frome all worldly
and transitory thynges / in suche ma-
ner / as though you cared nat whether
any suche thynges were in this world
or no. The seconde is / that you gyue
and applye your selfe so wholly to god/
and haue your selfe in suche a wayte /
that you neuer do/say/ne thynke / that
you knowe / suppose or beleue shulde
offende or dysplease god / for by this

L.ii.

meane

meane/you may sonest and most redely
obtaine and wyne his fauour & grace.
In all thynges esteeme and accompte
your selfe most vyle / and most synple/
and as very nought in respecte/and re-
garde of vertue / and thynke / suppose
and beleue that all persones ben good/
and better then you be / for so shal you
moche please our lord . what so euer
you se or seme to perceyue / in any per-
son / or yet here of any chrystyane/take
you none occasyon therein / but rather
ascribte & applye you all vnto the beste/
and thynke or suppose all is done or
said for a good intet or purpose/though
it seme contrarye . For mannes susp-
cions and lyght iudgemētes ben soone
and lyghtly deceyued or begyled. Dyl-
please no persone wyllyngly . Ne euer
speake euill of any person / though it
were neuer so true that ye saye . For
it is nat lawfull to shewe in confessyon
the vyce or default of any person/except
ye myght nat otherwys shewe and de-
clare your owne offence. Speke lytle
or nought vnto your propre and selfe
laude or prayse / though it were true/
and vnto your familyer felowe or faith-
full frende . But studie to kepe secreete
and

and pryncy your vertue / rather then
your vyce . yet were it a cruell dede
for any persones to defame them selfe .
Be more glad to gyue your eare & he-
rynge vnto the prayse / rather then vn-
to the dyspraye of any person . And e-
uer be ware as well of herynge / as spea-
kyng of detraccon . And whan you
spake take good delibaratyon / and
haue fewe wordes and let those be true
and good / sadly set and wysely ordred.
If any wordes be spoken vnto you of
of vyce or vanyte (as soone as ye may)
bryke of and leaue that talke or commu-
nycatyon . And euer retourne and ap-
plye your selfe vnto some appoynted
good and goodly occupacyon / bodyly
or ghostly yf any sodayne chaunce fall
or hape vnto you or vnto any of yours /
lepe nat lyghtly there vnto / ne care
moche therfore . If it be of prosperyte/
reioyce nat moche therin / ne be ouer
gladde therof . If it be aduersyte / be
nat ouercast or ouerthrowen therwith
ne brought to sorowe or sadnes / thank
god of all / and set lytel therby . Repute
al thynges transitory as of lytel pryce
or value . Gyue euer most thought and
care vnto those thyngs that may profit

and promote the soule. Fle and auoyde
the persones & places of moche speche/
for better is to kepe silēce than to speke.
Kepe the tymes & places of seylēce pre
cysely/so that ye speke nat without rea
sonable & vnscyned cause. The tymes
of seilence in religion ben these. From
collacyon vnto the masse be ended after
the hoar of terce. From the first grace
in the fraytoure/vnto the ende of y^e lat
ter grace. And from the begynnyng of
euch song vnto grace be ended after sou
per/or els Benedicite after the cōmune
buer. The places of seilence ben the
church & cloustre/ the fraytoure and the
dortoure / yf you be flāūdered/ & do take
occalyson at the default or offēce of any
person /then loke well vpon your selfe/
whether you be in the same default som
tyne your selfe/and than haue cōpassy
on vpon your brother or syster if there
be none suche default in you / thynke ve
rely & beleue there may be / and thā do
as(in lyke) ye wolde be done vnto. And
thus as in a glas ye may se & beholde
your self. Brudge nat ne cōplayne bpō
any person for any maner cause/except
you se and perceyue by large cōiecture
that you may profyt and edify thereby.
Nother

Neither deny nor asserme your mynde
or oppynyon styfly or extremely: but
that your assymacyon / denegation or
doubt be euer powdered with salt / that
is to say / wysdome / dyscrecyon and pa-
cyence. Use nat in any wyse to moche/
checke or scoorne / ne yet to lagh or smyle
but ryght seldome. And that alwaye
to shewe reuerence or lounge maner/
lyght countenance or loude behauour
becommeth nat a sad person. Let your
comunicacyon be shorte and with fewe
persones / alwaye of vertue / lernynge
or good and chrystiane edyfycacyon/
and euer with suche warenes that no
person in thynges doubtfull; maye
take any auctorytie of your wordes or
sentence. Lette all your passyme be
spended in bodyly laboures / good and
proffitable: or els godly in studye / or
that passethe all / in holy and deuoute
prayer. So that the hert and mynde
be occupped with the same you speke
And whan so euer that you praye for
any certayne persons / remembre theyr
degree / state / and condycyon. For
a forme and ordre of your prayer / this
may be good and a redy waye. To so

L.iii. to be

lowe the ordre of the .vi. grammatyca-
les . The nominatyue / the genity-
ue / the datyue / the accusatyue / the vo-
catyue and ablatyue. The nominaty-
ue that is fyrste to praye for your selfe
that you may haue ghostly strengthe
and constancy / that you nat fall in to
any deddly offence by fraplte . And the
ii. that you may haue right knowledge
of god by fayth and of your selfe by due
consyderation of your estate and con-
dyce / and of the lawes of god / for
your condyte and contynuaunce . And
thyrddly that you may haue grace and
good wyll accordynge vnto the same
strengthe and knowledge / and that ha-
uynge vnto god a reuerende drede you
ncuer offnd hym in thought / worde nor
deede / but that ye may cuer loue hym for
hym selfe and all his creatures in due
ordre for hym and in hym. The seconde
is the genityue case . Then must you
praye for your genitours / your proge-
nitours and parentes / that is to saye /
your fathers your mothers spirytual
and carnall : as your ghostly fathers /
or spirytual soucraynes / your godfa-
thers / your godmothers / your natural
father and mother / your graundfathers
and

and graūmothers / your brothers and
sisters / and al your kynne. In y^e thyrde
place is the datyue case. There muste
you pray for benefactours / good doers
of whom you haue receyued any ma-
ner of gyftes spirituall or temporall vn-
to the welth of your soule and body. In
the fourth place is the accusatyue case
where you shulde pray for youre ene-
myes / suche persons as by any meanes
haue noyed / hurt or greued you eyther
ghostly or bodely / that is to say / in your
soule or maners by any suggestyon / in-
tyspyng / euyll counseyll or euyll exam-
ple. In your fame or good name / by
detractyon / backbyspyng or sclafderpyng
or yet by familyer companye. For a
person comunely is reputed and suppo-
sed to be of suche cōdytyon as they be-
with whom he hath conuersacyon and
companye. And for them y^e haue hurt
your bodye eyther by strokes or by any
other occasyon haue hyndred the state
and helth therof. And lykwys of your
goodes or possessyons. For all these
maner of enemyes must you pray / that
our lord god wolde forgyue them as
you do / and as you forgyuen wolde be-
and that they may come to ryght cha-

A. v.

rytpe

ryte and peare. The .ii. case is called
the vocatyue: that is to saye the cal-
lyng case/where you couenyently may
call / crye and pray vnto our lord for
all maner of persons y^e ben out of the
state of grace. Eytther by infydelyte as
turkes / sarasyns / and suche other o-
els by erroure as al maner of hereticks/
or els by any deedly synne or offence to
god. Pray for all these maner of per-
sones that they may come to the ryght
waye of theyr saluacyon. In the .vi.
and last place is y^e ablatyue case/wher
you must pray for all them that be ta-
ken out of this lyfe / and that dyed or
passed the same lyfe in charyte / & that
now haue nede of prayer. In y^e which
you may kep a forme of the same orde
that is before/that is to saye. In stede
of the nomynatyue where you prayed
for your selfe: you may now pray for al
those that do byde in payne for any de-
faulte or offence done by your example
or occasyon. And for the genytyue in
the second place/for your parentes and
all your kynne departed this lyfe. And
in the .iii. place for the datyue/ pray for
your benefactours passed. And for the
accusatyue in the .iiii. place/ you maye
prays

praye for them that lyue in payne for
any occasyon or any example that they
gaue vnto you. And in the. v. place/
for the vocatye. Praye for all them
that haue grettest paynes in purgatory
and lest helpe here by the suffrage of
prayers. And for the ablatye in the.
vi. & last place. Pray you for all soules
in generall. And that you may be the
more apte to pray / call thre thynges
to your remembraunce / that is to saye
what you haue ben / what you be / and
what you shalbe. fyrste by reason of
your bodye: you were conceyued of the
most filthy abomynable mater of man/
shamefull to be spoken / ferre more vyle
then the sluch or slime of the erth / and
after bozne a synfull soule / purged onc-
ly by grace. And now (as vnto the bo-
dy) you ben a mucke hepe or donghyll
more vyle then any vpon erthe / yf you
remembre what doth yssue dayly & come
forth out of your meate / of your body / &
your soule is dayly in some synne or (at
the least) full lyke to be. what you shalbe
as vnto your body ye may se in expery-
ence / wormes meate and erth agayne.
And what shall become of your soule/
no man in this world can assure you.

¶.vi.

To

To remembre than the ioyes of heuen
and paynes of hell / and that bothe be
infynite endles / and without rebate/
but bothe euer increasyng and neuer
scasyng / neuer haue ease nor rest / but
euer contynue and euerlastyng . To
remembre than (I say) these thynges
may greatly moue you to haue your
self in good a wayte / and study how ye
maye auoyde the one and obteyne the
other. Remembryng speecially howe
great a losse it is to lose heuen / & howe
viconfortable gaynes to wyne hell/
and how sone and how lyghtly eyther
of them may be gotē or lost . whan any
thyng thā of aduersite / hurt / or displea-
sure fortune or fal vnto you / thynk thā
or ymagyne y^e if you were in hell / you
shuld haue y^e same displeasure & many
worse. And so to auoyde those you shal
here (the better) suffre / and for our lord
the more paciētly bere all these y^e now
be presēt or may come herafter. And in
lyke maner / if any good prosperite or
pleasure hap or come vnto you : thynke
then y^e if you were in heuen / you shuld
haue that pleasure & many more excel-
lent ioyes. And so for y^e feruent desire of
those ioyes / you shal l. set yt tell by any
worldly

worldly reioyce or pleasure. A good con-
templacyon therfore may it be vnto you
in fecites of holy sainte (you may in the
englyssh Martyloge bycuelly se y^e liues
of many sayntes for euery daye in the
yere) to thynke and recorde how great
paynes they suffred here for the loue of
our lord/ & how short these were/ & how
sone passed & then agayne how meruey-
loue rewarde they had therfore in ioye
and blyss euerlastyng. So y^e troubles
and tormētes of good persons ben sone
and shortly gone & ended. And the ioyes
and pleasures of synfull persons done
sone fade & flye for euer. The good per-
sons foz they troubles suffred here bypō
erth/done get & wyne eterne & euerlas-
tyng glozy. which the euyl ysons done
lose. And cōtrary these euyl & synful per-
sons / foz they ioye & pleasures here /
done reigne by exchaunge eterne & euer-
lastyng shame and rebuke / with payne
and wo vnspekable. whan so euer that
you ben disposed to slugysshnes or to be
drowly/remysse in prayer or dull in de-
uocyon/than take this lytell werke / or
some other good treatyse and red ther-
in/ & euer note well the cōtentes therof
and also what is ment thereby. And yf
you

you be nat therby despyced or eased
therof/ thā shyft vnto some other worke
or ocupacyon so y^t euer ye auoyde yde
nes & al vayne pastymes / which i dede
bē lose tyme. And thē remēbre y^t those
that now byde i payne eyther in hell or
yet in purgatoz / for such tymes so pas
sed or lost / had leuer thā all the worlde/
haue such tyme to redeme theyr paines
by/as you may haue if you wyl. Tyme
thā vnto all ysons well occupped / is ve
ry precious & dere. Be ware well ther
fore how you spēd it or passe it. For you
can neuer reuoke it nor call it backe / if
the tyme passe you by trouble & vcracy
on/thynke they ben happy & gracyous
that bē past this wretched lyfe / & now
in blyss / for they shall neuer haue any
such mysery. And whā you fele a con
fort or cōsolacyon spiritual / thank god
therof / & thynke the dāpned soules shal
neuer haue any such pleasur. And thus
let this be for your exerceyse in the da
tyue. At nyght whā you go to rest / first
make a count with your self & remēbre
how you haue spend or passed that day
and tyme y^t was gyuen you to be bled
in vertue / and how that you haue be
stowed your thoughtes / your wordes
and

and your werkes. And if you fynde no
great thyng amysse: gyue the hole laud
and prayse vnto our lord god. And yf
you perceyue cōtrary / that you haue mis
spēded any part therof/be sory therfore
and beseech our lord of mercy & forgyn
nes/and promys and verely purpose to
make amēdes the next day. And if you
haue oportunnitye therupon / it shalbe
full cōuenient for you to be cōfessed on
the nexte morowe. And specially if the
mater done/said / or thought by delybe
rate cōsent / do greuously wey & worke
with a grudge in your cōscience / than
wolde I aduise you neuer to eate nor
drynke / tyll you be dyscharged therof/
yf you may conuynently get a ghostly
father. Now for a conclusyon of this
werke put before you / as by case or y
magynacion. ii. large cyties / one full
of trouble / turmoyle and myserie/and
let that be hell. The other cytye full of
ioye/gladnes/conforzte & pleasure/and
let that be heuen. Loke well on them
bothe / for in both be many dwellers
and grēat companye. Then cast and
thynke within your selfe what thyng
here myghte so please you / that you
shulde chuse the worse cytye / or what
thyng

thyng shulde displease you on the other
part / wherby you shoulde withdraue
your self from y^e vertue y^e myght con-
uey & brynge you vnto the other cytye.
And whan you haue studyed well here
vpon & can nothyng fynde / I dare well
assure you if you kepe well the p^rceptes
and counseyles of this lytell lesson / you
shal fynde the ryght waye / for the holy
ghost wyl instructe & teche you where
you be nat suffycyēt of your self / so you
endeuoyre & gyue diligēce to bere away
and to folowe y^e here is taught . Rede
it euery weke ons or thwys / or oftener if
you wyl . And where you profyt gyue
thanges / laude & prayse vnto our lord
god & most swete sauour Iesu Christe
who send you his mercy & grace . Amē.
¶ We haue p^rynted this golden pykke
agayn / bycause y^e other before is nat of
the trāslation nor ediciō of this auctor.
¶ This was brought vnto me in en-
gylshe of an olde trāslacyon / rough and
rude and requyred to amende it . I be-
seche you to take all vnto the best / and
pray for the olde wretched brother
of Hyon Rycharde whytforde.
¶ Imprinted by Robert Redman.
Cum privilegio .

CA werke for

**houholders / or for them
that haue the guidyng or gouer-
naunce of any company. Ga-**

dred and set forth by a *G-15-77 2*
professed brother

of Spon /

**Richarde Whitforde: and newly
corrected and prynted agayne**

with an addicion of po-

lici for householding /

set forth also by the

same brother,



Cunto the deuoute reders : Richard
Whytforde a professed brother of
Syon : due salutation in our
lorde god and most swete
saupour Iesu.

CThe p̄face .

Where I had sente forth
this poore lesson vnto a
p̄riuate persone and spe
ciall frende : the copy
therof came vnto the
sight of certeine deuont
persones / that were (as
they sayd) well cōtented therewith / and
edified thereby . So that they instantly
requyred me / to put it newly forth in
cōmune : supposyng in theyr deuoute
mynde / it shulde be vnto other persones
as it semed vnto them / edificatyue and
profitable . I beseeche our lorde / it so
may be . And that you wolde nat as
cribe it vnto any p̄sumpcion in me /
but rather vnto theyr deuocion and
charite . And with lyke herte and
mynde / so to receyue it .

CThe ende of the p̄face .

The argument.



He matre is directed principally vnto householders/ or vnto the that haue guydyng and gouernaunce of any company/for an ordre to be kepte / bothe in them selfe / and in the that they hane in rule and charge.

The ende of the argument.

The selfe lesson or counseyle.



God deuoute christians / let vs sytte cōsydre that all we bene mortall / as well the ryche as the poore / the yonge as the olde / there is no difference / none excepte all muste nedes dye. And though we lyue very long / yet shall we dye shortly: for the lengest lyfe of this worlde / is very shorte. And yet haue we no certaynte / ne yet coniecture of knowlege / whan / where / howe / or in what state we shall departe this lyfe. And sure we bene / that as we bene founde at that tyme / so shall we be taken / and without respite or delay / forthwith shall we be
Housh. A.ii.

presented and brought before the hygh
iuge/that can nat be deceyued/lo make
a counte of all our lyfe past / where no
man of lawe may speke for vs / ne any
excuse may serue vs . Our owne consy-
ence shall there speke and tell playne
trouth / without crafte or dissymula-
tion/ and (in a momente / a twynclinge
of an eye) shall clerely confesse all our
holy lyfe / and euery wynde and parte
therof: whiche confessyon / if your lyfe
were good / shall be vnto our greaie ho-
noure / conforie / reioysynge / and ioye
euerlastyng . And contrary / if it were
euyl / it shall be vnto our greaie shame
and rebuke/vnto our endless sorowe and
payne / and wo euerlastyng . We haue
nede therfore to be well ware/ howe we
spende our tyme / howe we passe this
lyfe/or rather howe this lyfe passeth vs
And moche shall it auayle and profyte
vnto the helth of our soules: ofte tymes
to remembre our laste ende . The wyse
man sayth . * In omnibus operibus
tuis/ memorare nouissima tua. &c. In
all thy werkes (sayth he) remembre
thyne endyng daye/ and what thynges
shall come vnto the at thy last ende/and

Ecclesi.
vii.

thou shalt neuer do synne/ne contynue
euerlastyngly therein. The fyrste poynte
therfore of a good chastytian/is to entēde
and purpose with good herte and con-
science mynde / to auoyde synne / and
diligently to study howe to fle and be-
ware of the occasyons therof. And thā
to appoynte hym selfe vnto some custō-
able course of good and profytable ex-
ercise. * Diuerie a malo/ et fac bonum.
(sayth the prophete) Tourne away thy
face/ thy herte/ wyll/ and mynde/ from
all euyl / & appoynte thy selfe to worke
good werkes. For a fourme therfore
howe to folowe the same by cōtinuauce
I shall shewe you my poore aduyse. I
speke vnto you good symple and deuout
soules/that wolde fayne lyue well your
selfe / and also orde and conforte all o-
ther vnto the same. Firste thā/begynne
with your selfe. And as sone as you do
awake in the mornynge / to aryse for all
day. Fyrst sodaynly tourne your mynde
and remembraunce vnto almyghty god/
and than vse (by contynuall custome) to
make a crosse with your thombe vpon
your forchead or front/in sayng of these
wordes. In nomine patris : and than

¶ Salmo
xxxiii.

an other crosse vpon your mouth/ with
these wordes Et fili. And the thyrd
ecrosse vpon your breste/ sayng Et spūs
sancti. Amen. And if your deuoeion be
thereto/ yt may agayne make one hole
ecrosse/ from your heed vnto your fete/
and fro the lefte Mulder vnto the ryght
sayng all togeder. In nre p̄tis & fili et
spūs sancti. Amen. That is to meane
I do blesse and marke my selfe with the
cognisaunce and badge of Chryste/in the
name of the father/ and in the name of
the sone/ & in the name of the holy goste
that is to say/ the holy Trinite. iii. per-
sones and one god. Thā say oꝝ thynke
after this forme. Good lordē god my
maker and redemer/ here nowē in thy
presence/ I do (foꝝ this tyme and foꝝ all
the tyme of my hole lyfe) byqueth & by
take/ oꝝ rather do frely gyue my selfe/
soule & body/ with all my herte & mynde
vnto the/ good lordē/ & vnto thy handes
to be thy bonde seruaūt foꝝ euer/ accoꝝ-
dyng vnto the promise made in my bap-
tyſme at the font ſtone. And here nowē
I do ratifye & newly cōfyrme the same
and do fully consente in herte & mynde
thereto/ neuer here after/ by the helpe of

thy grace/ to contrary the same/ but so
cōtinue in thy lawes/ good lord/bnto
the ende of my lyfe. But where thou
knowest/good lord that I am a frayle
personc/ infyrme/ feble & weake/ and of
myselfe prone & redy/in thought/worde
and dede vnto cypell/frō the begynnyng
of my lyfe hitherto/I beseeche the good **Genes.**
lord god and fathet of all pynsaunce **viii.**
and pover / of all myghty & strength /
that thou wylte defende me frō all myne
enemyes/and gyue me spiritual strength
and power / that I may / in the / bayn-
gyshe and overcome / sic and auoyde
all suche fraylte / lyght maners oꝝ dis-
positions / as shulde be contrary to thy
wyl & pleasure / and that accordynge
vnto this wyl of the spirite/whiche thy
goodnes hath nowe frely gyuen vnto
me/I may destroy the wyl of the fleshe
and so cōtinue vnto the ende of my lyfe
And yet good lord/where thou knowest
also that I am but rude and vnlearned /
without wytte / wysdome & due know-
lege of the & thy lawes / all ygnorant &
as an ydiote oꝝ foolc in all good & spūal
vnderstādyng/I beseeche the good lord
god that art the effēcial sone of god the

father/and vnto whome is appropriate
all wytie and wysdom/ all science/ cō-
nyng and knowlege/ and all ryght per-
ceyving and vnderstandyng/ that thou
wylte graunte me the due knowlege of
thy selfe by ryght and true fayth / and
the knowlege of all thy benefytes and
gystes done to me and all mankynde/
and grace dewly to thanke the for the.
And also due knowlege of myne owne
selfe / of the state and condicion of my
lyfe and conuersacion / and specially of
my wretchednes / with due contricion
for all my synnes. And knowlege also
of thy lawes/ wyll and pleasure/ so that
by no maner of ygnorance or mys-
derstandyng / I do (at any tyme) in
werke or dede/ or in worde or thought:
any thyng cōtrary vnto the same. And
thyrdly good lord. Where thou know-
est also that I am ofte tymes obsti-
nate of mynde/ frowarde and cull wyl-
led/ stubburne of stomake and unkynde
of herte/ dull/ negligent/ and slouthfull
in all maner of goodnes / I beseeche the
good lord god holy ghost/ that arte the
spirite and wyll of the father and of the
sonc/ and with them the same selfe essen-

etiall god / vnto whome is appropriate
and specially appoynted / all bounce / all
goodnes / all grace / and good wyll /
that thou woldest vouchsafe to gyue
me the grace of good wyll / so that I
neuer do / saye / ne thynke that shulde be
contrary vnto thy wyll . And haupng
vnto the euer a reuerende dyce / I
may loue the for thy selfe / and all o-
ther in the (lorde) and for the / so that
accordyng vnto the spirituall strength
and knowlege that thou haste gyueu
me / I may apply my wyll hooly vnto
thy wyll / so that I haue no wyll propre
vnto my selfe / but that my wyll be all
thy wyll and bothe (as moche as may
be possyble) one wyll . And so I may
here in this lyfe ordre my loue / & come
vnto suche perfection of feruent charite
that (by thy grace) I may atteyne vn-
to the frucion of euerlastyng charite in
thy ioyfull presence. Amen. And good
lorde god father of heuen / I beseeche the
take & receyue me thus vnto thy grace /
and haue mercy and pyte vpon me and
all thy people. And thou lorde god blys-
sed sone of god the father / and sauoure
and redemer of the worlde / haue pyte

and mercy vpon me and vpon all chryſ-
ten people. And louyng lord god holy
ghoſt and bleſſed ſprite of god / haue
mercy and pety vpon me and all the
worlde. Holy and bleſſed Trinite / one
ſelfe and ſame eſſenciall god / haue pety
and mercy vpon me and all myne / and
vpon all thy creatures . Amen . And
than ones agayne bleſſe the with / In
noſe patris : as befoze / and than go
forth vnto your buſynes where ye wyll.
Let this be for your moynyng exerciſe.
And though you that haue great thin-
ges to do / wolde thynke this prayer a
moynyng exerciſe ouer long / by cauſe of
your buſynes I accerteine you / if it were
ones by uſe gotten redy and incorporate
and prynced in the herte and mynde / it
wolde ſone be ſayd or thought / and the
perſone ſhulde (I hope) haue grace to
ſpede the better in other thyng / and no
thyng forthynke of the ſpendyng of the
tyme / but rather accounte it for grea-
te gapnes / in ſo moche that we purpoſe to
ſet forth in the ende a longer exerciſe / for
them that haue longer tyme to ſpende /
but now we ſhall go forth herin. After
the ſayd morowe exerciſe I truſte you

hys holp haue the one pety and And In go pill. use. m. r. e of ere are / it he to no he ate to for es ou
wyl be well occupied wth your appoynted course of occupation. For that was our counseyle in the begynnynge / that ye shulde appoynte your selfe / by a continuall course / vnto some certeyne occupation that may be profytable / and cure to auoyde ydlenes the mother and nourse of all synne and euyll. And cure beware of suche occupations as ben called comunly pastymes / that is to saye / all maner of vnlawfull games / and suche disportes as done drawe people rather to byce than to vertue / whiche more properly may be called lose tymes than pastymes. For syth / by the assy^z macion of our saupoure / we shall make accounte of euery ydle worde / it must nedes folowe that we shal make a more strayte rekenyng of euery ydle or euyll werke. Let therfore your sayde appoynted occupation be alwaye good: vertuous and profytable. Syth than ye must nedes make a rekenyng of euery werke: worde and thought (for none of these can be hyd or kepte pryue from your audytoure) me thynketh it shulde be a greate suretye for you: to make euery daye ones your sayde

Math.
xii. 6

accounte by your selfe. The comune
prouerbe is / that ofte reckenyng holdeth
long felawshyppe. I wolde aduise you
therfore to spende some tyme ther vpon
at nyght after all your occupations / be
fore your bed / there knele downe / and
there begynne to remembre wheder ye
wente and what ye dyd immediatly af-
ter your morowe exercise / and in what
company ye were / and what was there
your behauioure and demeanoure / in
werke / worde / or thought / and so go
forth vnto euery place / tyme and com-
pany as brekefast / dyner / souper / or
drynkyng / and where you fynde or per-
ceyue any thyng that was good / ver-
tuous / and profytable / ascribe and ap-
ply that vnto our lord god / and gyue
vnto him all the glory / laude and praise
therof / for he alone is the gyuer of all
goodnes / and so ouer passe that thyng
lyghly. And wher ye remembre of any
speciall thyng done / sayd / or thought
amysse / stycke and byde ther vpon / and
bulke it (as they say) and tourne it vp so
downe / and try the weyght and dauger
therof / with all the maner and circum-
staunces of the same. So may ye knowe

the quantite therof / that is to say / howe
great a synne or howe lytell it is / howe
be it / none offence can be lytel that doth
offende god / and surely every synne / is
offence done vnto god / although it seme
to be done vnto man . For as the loue
of god doth begynne at the loue of the
necyghbour (for he that loueth nat his
necyghbour) whome he may se with his
bodily eye or syght (sayth saynt Iohn)
howe may he loue god (whome he can
nat so se) so in lyke maner the offence of
the necyghbour is forthwith the offence
of god . Consyder therfore vnto whome
the trespass is done / and so that consy-
deracion with the other qualytes and
quantytes of the synne / shall byng you
vnto a baschemēt therof / and to be sorie
therfore / or (at the leest) to wyll or
wylle that ye had nat so done . Than
mchely crye god metty / and aske hym
forgyuenes therof / with very purpose
and mynde to be confessed therof at due
tyme / and to take and do penaunce ther-
fore . And I dare assure you that this
maner of accōpte & rekenyng though
your synne were neuer so greaue / shall
saue you frō the icopardy of dāpnacion /

i. Iohn.
ii. d

Whiche is no lytell gracc and goodnes
of god. Thanke hym than lowly ther-
fore/and so blesse your selfe/ as you dyd
in the mornynge / and your bedde also /
and go therunto / and so cōmytte your
selfe all hōle body and soule vnto the p-
teccion / custody and kepyng of our
lorde / who gyue you good nyght and
good rest. Amen. It shalbe ryght
well also that you call vpon suche holy
sayntes as you haue speciall deuotion
vnto / vnder this fourme or some other
lyke. Blessed lady Mary mother of god
alway virgine / I beseeche the praye for
me/ and for all christians. Holy angell
of god / what so euer thou be that arte
deputed and appoynted vnto my custo-
dy / I (submytting me with most low-
ly obedience) beseeche the to pray for me
and for all the worlde. Saynt Michael
saynt Gabriell/ saynt Raphael / with
all holy angels and archangels / I be-
seeche you pray for me and for all people
Saynt Iohn baptiste and all holy pa-
triarkes and prophetes : I beseeche you
pray for me and for all christendome .
Saynte Peter / saynte Paule / saynte
Iohn the euangeliste / and all holy a-

postles and euangelistes / I beseeche you
pray for me and for all the worlde / and
you also all disciples of our lord / and
holy Innocentes. Saynt Stephan /
and all holy martyres. Saynt Augus-
tine / and all holy confessours / all reli-
gious persones and heremites. Saynt
Katheryne / saynt Margarete / saynte
Barbara / and all holy virgines : I be-
seeche you praye for me / and for all per-
sones. And fynally all you holy saintes
of heuenu / of euery degre and state where
you be / I beseeche you all in generall /
and eueryche in speciall / praye for me
and all mākynde. Here may you bryng
in the patrones of your churches or dio-
ces / and suche as you haue (as I sayd)
synguler deuocion vnto. And here au-
cunde as vnto your selfe. But yet some
of you wyll saye. Syr / this werke is
good for religious persones / and for
suche persones as bene solitary : and
done lye alone by them selfe / but we
done lye .ii. or .iii. somtyme together /
and yet in one chambze dyuers bedds &
so many in cōpany / if we shulde vse these
thyngs in presence of our felowes / some
wolde laugh vs to scoorne & moche vs.

O bone Iesu. O good lord Iesu/ what
here I now? I dare well say / there
bene but fewe ysones in Englande but
they wolde byde some daunger or re-
buke for pleasure of theyr kynge or
prynce / and many for theyr maier or
maistres/ or theyr souereynes and some
for theyr frendes and felowes/ and spe-
cially where great gaynes shuld growe
therby vnto them selfe. And for the plea-
sure of god our father/ and of our swete
sauiour Iesu our brother/ shulde we be
abashed to take daunger & bere a poore
mocke or scoone/ that neuer shall wounde
our fleshe / ne yet tere our skynne for
the pleasure of our periles prynce kyng
of kynges/ and lord of all lordes? I ye
for shame that any christian shulde be so
cowardous. Gentre vpon it / go forth
withall. In .ix. dayes (as they say) the
daunger shalbe paste / fere nothyng.
Euery begynnynge is harde & of great
difficulte. But importune labour doth
banyquyshe and ouercome all thyngs.
I tell you / this dayly exercise by cus-
tome and vse/ shall seme very shorte and
swete/ profytable and pleasaunt. Rede
it or here it ouer ones or twyse at the

Omne
principium
difficile.
Labor
probans
uia vin-
cit.

lest before they caste it away. Howe be
it we thynke it nat sufficiēt noꝝ ynough
foꝝ you to lyue well your selfe/ but that
all other chꝛistians also lyue the better
foꝝ you and by your example / and spe-
cially those that you haue in charge &
gouernaunce/ that is to say : your chyl-
der and seruauntes . And me semeth it
shulde also be a good pastyme & moche
meritorious : foꝝ you that can rede / to
gather your neyghbours aboute you
on the holy day/specially the yong sorte
and rede to them this pooꝛe lesson. Foꝝ
therin bene suche thynges as they bene
bounde to knowe / oꝝ can saye : that is
the Pater noster : the Aue maria : and
the Crede / with suche other thynges
as done folowe . I wolde therfoꝛe you
shulde begynne with them bytyme in
youth as sone as they can speke. Foꝝ it
is an olde saynge . The pot oꝝ vessell
shall euer sauour oꝝ smell of that thyng
wherewith it is fyrste seasoned. And
your englyshe pꝛouerbe sayth/that the
yong cocke croweth as he doth here &
lerned of the olde . you may in youthe
teche them what ye wyll/and that shall
they lengest kepe and remembre . you

Housh.

B

Quod
noua tes-
ta capit:
in uete-
rata sa-
pit .

¶ Salmo
xvii.

shude therfore about all thynges / take
hede and care in what company your
chylde ben nourished and brought vp
for educacion and doctrine / that is to
saye / byngynge vp and lernyng / done
make the maners / with good and ver-
tuuous persones (sayth the prophete) you
shalbe good and vertuous. And with
the euill persones / you shalbe also euill.
Let your chylde therfore vse and kepe
good company. The pye / the iay / and
other byrdes / done speke what they
most here by eare. The plouge by sight
wyl folowe the gesture and behauiour
of the sower. And the ape by exercise
wyl worke and do as he is taught /
and so wyl the dogge (by violence) con-
trary to naturall disposicion : lerne to
daunce. The chylde therfore that by
reason done farre excede other creatures /
wyl beere away what they here spoken
they shulde therfore be vnto suche
company where they shulde here none
euill / but where they may here godly
and christian wordes. They wyl also
haue in theyr gestures and behauiours
suche maners as they se and beholden
other persones. And as they bene

taught/ so wyll they do / and in many
thynges they may be compelled vnto
a contynuall custome / whiche doth al-
ter and chaunge naturall disposicion.
Vnto some craftes or occupacions a
certayne age is required in chylde/but
vertue and vyce may be lerned in euery
age. Se therfore that in any wyse you
let them vse no company but good and
vertuous. And as soone as they can
speke / let them fyrste lerne to serue god
and to say the Water noster. Ave. and
Crede. as I sayd before. And nat only
your chylde/ but also se you and proue
that all your seruantes / what age so
euer they be of: can say the same. And
therfore I haue aduised many persones
and here nowe to counseyle/ that in eu-
ery meale / dyner or souper / one persone
shulde with lowde voyce say thus.

Pater noster qui es in celis: sancti-
ficetur nomen tuu. **A** Good lord
god/our holy father that arte in heuen/
let thy name be sanctified: that is to
meane/ I beseeche the graunte vs grace
to blysse/ to honour/ to laude & prayse
thy holy name.

Housh.

B.ii.

A The
fyrste pe-
ticion.

*** The** *G* *Adueniat regnū tuū.* *** Good** lorde
seconde. god our father that arte in heuen / let
thy kyngdome come: that is / I beseeche
the lorde / that all the people of the
worlde may come vnto the grace of bap
tisme / and so be the faythfull subiectes
of thy realme and kyngdome of chris
tiane.

*** The** *G* *fiat voluntas tua: sicut in celo et*
thynde. in terra. *** Good** lorde god our holy fa
ther that arte in heuen / let thy wyll be
wrought in erth as it is wrought in he
uen: that is to meane / I beseeche the
lorde / that all thy christian people here
in erth may perfourme thy wyll / and
kepe thy cōmaundementes after theyr
estate and condicion / as thy holy an
gels and sayntes done in heuen after
theyr state and degre.

*** The** *G* *Panem nostrū cotidianū da nobis*
fourth. hodie. *** Good** lorde god our holy fa
ther that arte in heue / gyue and graunte
vnto vs this day our dayly brede: that
is to meane / I beseeche the good lorde
graunte vnto vs contynually the spiri
tuall fode / grace and effecte of thy holy
sacramentes. Or thus. Graunte vnto
vs the contynuall grace & effecte of thy

holp sacramentes / whiche is the dayly
fode of our soules / and spirituall suerty
of our saluacion.

G Et dimitte nobis debita nostra: **¶ The**
cut et nos dimittimus debitoribus tuis. **¶** fyfth.

Good lord god our holy father that
arte in heuen / forgyue vs our dettes / as
we done forgyue our detters / that is to
meane / I beseeche the good lord / for-
gyue and pardon me and all christians
all maner of offences and trespasses done
agaynste the and thy lawes / lyke wyse
as we done forgyue all maner of perso-
nes all maner of greues and trespasses
done agaynste vs.

G Et ne nos inducas in tentationē. **¶ The. vi.**

Good lord god our holy father that
arte in heuen / lede vs nat in to tempta-
cion: that is to meane / I beseeche the
good lord / suffre me nat / ne any chris-
tian / to be led or brought by any tempa-
cion / vnto the ful cōsent of any synne.

G Sed libera nos a malo. **¶ But good** **¶ The**
lord god our holy father that arte in heuen / delyuer me and all christians frō
cruyl: that is to meane / I beseeche the
good lord / that nat onely thou kepe
me and all thy people frō all synne and

offence of thy goodnes / but also that
thou wylte deliuer and make vs quyte
of all synnes past / and conserue and
keepe vs continually in the state of grace.
Amen. So be it : that is to meane / good
lorde we beseeche the that all these thinges
may come to passe in full effecte /
accor dyng to our petition and desyre.
This prayer of the Pater noster / is the
most excellent prayer / by cause that our
sayoure made it hym selfe / and taught
it to his disciples .

Luce. i.

¶ The Ave maria / is the most plesante
prayer / and of most honour vnto our
blyssed lady / by cause one parte therof
is the salutation of the angell Gabriell
wherby immediatly after her consente /
she conceyued the sone of god in her
wombe. And the other parte / was spoken
vnto her by saynt Elizabeth / inspired
and moued therunto by the spirite
of god the holy ghost . And therefore do
we set forth the Ave maria / after suche
manner as we byd the Pater noster.

¶ Ave Maria gratia plena dominus
tecum : benedicta tu in mulieribus et
benedictus fructus uteris tui Iesus. Amen.
¶ Hail Mary full of grace / god is

with the. Blessed be thou amonge wo-
men / and blessed be the fruyte of thy
wombe Iesus Christe / god and man .
Amen. So mote it be .

That fyrste worde Aue / whiche I do
singe after the commune maner /
hayle is a worde of salutation / as we
say in cōmune congreges or metynges
togeder. God spede you / god saue you /
god blysse you . Good morowe / good
euen / god spede / god be at your game /
god be at your werke / god sende you /
with suche other / after the maner of
the countrey where it is spoken . And
the last worde Amen / it is a worde of cō-
sent or desire / that the mater spoken be-
fore shulde come to passe or vnto effecte /
as cōmunely it is sayd : be it / so be it /
let it be so / I graunte / I assente / with
other lyke . This haue we sayd be-
cause you shulde vnderstāde what euerie
worde meaneth .

Nowe doth folowe
the Credo .

The fyrste article .

Credo in deū patrē oīpotentem : Saynte
creatorē celi et terre . ⁊ I hyleue Peter.
vpon god the father almyghty / maker

of heuen and of erth. This terme: In
deum/ is diuersly englysshed/ some done
say/ in to god / some: inwardly in god/
some: persytly in god. But the moſte
cōmune vſe of the countrey of the vñler
ned people / is to ſaye. I byleue vpon
god and vpon his ſayth / but all doth
meane in effecte / that the perſone hath
perſyte ſayth and byleue in god / and
vnto god.

The ſeconde article.

Saynte
Andrew

**Et in Ieſum Chriſtum filiū eius
vñicū dominū noſtrū. *** And I alſo by-
leue perſytly vpon our lord Ieſu Chriſte
his onely begoten ſone: that is to ſaye/
the onely begotē ſone of the ſaid father.

The thyrde article.

Saynte
Johan.

**Qui conceptus eſt de ſpiritu ſancto
natus ex Maria virgine. *** And alſo
I byleue perſytlye that our ſayd lord
Ieſu was conceived of the holy ghōſt /
and borne of our lady ſaynt Mari: he
remaynyng & abydyng euer a virgine.

The fourth article.

Saynte
James/
the more.

**Paſſus ſub poncio Pilato/ crucifix⁹
mortuus et ſepultus. *** And alſo I per-
ſytly byleue / that our ſayd lord Ieſu
dyd ſuffre his paſſyon / and was cruci-

fied/ decd/ and buried/ vnder the powe
and iugement of a man called by propre
name Poncius/ and by his seconde or
surname Pylate.

¶ The fyfth artycle.

G Descendit ad inferna : tertia die re- **Saynte**
surrexit a mortuis. ⁊ And I byleue **thomas**
perfytylly also/ that our sayd lorde Jesu: **of ynde.**
after his sayd passyon and deth/ descen
ded and went downe vnto the lowe pla
ces of hell/ and brought forth fro these
our fyrste father Adam : and all that
were there with hym / and that vpon
the thyrde day after his deth : he dyde
arise from deth / and all the bondes
therof vnto lyfe euerstyng.

¶ The sixth artycle.

G Ascendit ad celos : sedet ad dexterā
dei patris omnipotentis. ⁊ And also I **Saynte**
byleue pftytylly : that our sayd lorde Jesu **James/**
dyd ascende & styg vp vnto the hyghest **the lesse**
heuens / and there doth syt vpon the
ryght hande of god the father omni po
tent and almyghty.

¶ The senenth article.

G Inde venturus est iudicare viuos **Saynte**
et mortuos. ⁊ And I also perfytylly **Philippe**
byleue/ that he wyll come these agayne

into this worlde / to iuge all persones
quycke and deed.

The.viii.article.

Saynte **I** Credo i spiritũ sanctũ. * **I** byleue
Bartel- perfytylly also vpon the holy ghost / the
meue. spireite of the father and of the sone / and
with them both the same selfe god.

The.ix.article.

Saynte **I** Sanctam ecclesiam catholicam. *
Mat- **I** also byleue that the churche of christe
thewe. is and was / and euermore shalbe holy
and saythfull / and therfore **I** do gyue
sayth and credence vnto the same / and
vnto the terminacions therof.

The.x.article.

Saynte **I** Sanctorũ cõmunõ: remissionẽ
Synion peccatorũ. * **I** byleue also the cõmu-
nion of sayntes: that is to say / **I** byleue
that all the werkes and good dedes of
all good and holy persones / ben and
shalbe cõmune: so that euery saythfull
christian hathe and shall haue parte
with other. And also **I** byleue the re-
mission of synnes: that is to say / that
all maner of synnes may and shalbe
forgyuen / if forgyuenes be duely desy-
red and axed.

The.xi.article.

Carnis resurrectionem. ⁊ I also Saynte
byleue the resurrection of our fleshe / Jude /
that is to say / I byleue that al maner of Called
p'sones shall aryse at the day of dome in also saie
soule and body with the same fleshe / Tadder
blode and bones that they were bozne us.
with and dyed with.

¶ The. xii. article.

Et vitam eternam. Amen. ⁊ And Saynte
also I byleue euerlastyng lyfe : that is Mathie
to say / that (after the generall resurrec-
tion) all maner of p'sones / as well
good as euyl : dampned or saued / shall
contynue in lyfe euerlastyng / epyther in
ioye or payne / ⁊ neuer departe therfro.
This worde Amen / is declared before
in the ende of the Vater noster.

¶ This maner of the Vater n'r / Ave/
and Crede / I wolde haue bled and red
vpon the boke at euery meile / or at the
leest ones a day with a lowde voyce (as
I sayd) that all the p'sones presente
may here it. And yet forther I wolde
aduyse ⁊ counseyle you to se / knowe / and
proue / that euery p'sone in your house /
and all that ben vnder your gouernasice
and charge (can say the same) ⁊ therfore

you must take the labour to here them
your selfe / and where nede is : to teche
them. For many that ben aged and can
nat say / wyl be abashed to lerne it opely
/ and yet if they here it dayly redde
after the maner shewed before : they
shall by vse and custome lerne it very
well. And some other persones there
ben : that can say ryght well / both vpo
the booke and without / but yet amonge
thē some ben dullardes and slouthfull
and some negligent and careles / and so
done they nat saye it : but in tyme for-
get it / as in maner they had neuer ler-
ned it. I praye you therfore (good de-
uoute christiā) take the payne to here
them your selfe : at the leest ones a weke
and let none escape you / olde nor yong.
It shall (by leue me) be vnto you a great
discharge of conſequence / and nat with-
out merite and greate rewarde. And
charge them straitly vnder payne of
punysshement / that they saye it euery
day thre tymes at the leest / that is to
saye / in the mornynge / at none or myd-
daye / and at nyght. Than must you
teche them to knowe by ordre the pre-
ceptes or cōmandementes of god / the

names of the .vii. princypall synnes /
and of they. v. wyttes / as thus . The
cōmaūdemēt of god ben. x. in nombꝛe
The fyrst that we shall haue no straūge
ne others godes / but one alone: and
hym to loue / honoure and dꝛede aboue
all thynges . The seconde we may nat
take the name of god in bayne / and
therfoꝛe we may nat vse to sweꝛe. The
thyrde / we must kepe our holy day with
close mynde vnto god / and reuerende
deuocion / and therfoꝛe we may do no
bodily oꝛ worldly laboures foꝛ lucre
therin. The fourth we must with reue-
rende and due lowly maner do honoure
vnto our parentes / that is to say vnto
our fathers and mothers / and we shall
haue (by the pꝛomyse of god) longe lyfe
therfoꝛe. The. v. we shall nat slec oꝛ kyll
any persone / neyther in dede: noꝛ yet in
wyll oꝛ mynde / noꝛ yet may we hate
any persone in herte . Foꝛ who so cuer
so doth: is an homicide and mansleer.
The. vi. we do no lechery . The. vii. we
may do no thefte . The. viii. we may
bere no false wythes / ne make any lye
oꝛ lesyng . The. ix. we may nat coueyte
oꝛ desyre any wedded oꝛ married psonē .

x The
fyrste.

x The
seconde.
x The
thyrde.

x The
fourth.

x The
fifth.

1. Jo. iii.

c.

vi.

vii.

viii.

ix.

x. And the. x. we may nat coueyte ne de-
 syre any other mānes goodes. These
 ben the. x. cōmaundemētes / gyuen and
 cōmaunded by almyghty god / and they
Exo. xx. ben deuýded in two partes / as two ta-
 bles or boke. The fyfste apperteyneth
 and belongeth vnto almyghty god hym
 selfe. And in that parte ben conteyned
 the thre fyfste cōmaundementes / and
 all those thre cōmaundementes ben cō-
 teyned in this one cōmaundement of
 the gospel. Loue god aboue all thyngs.
 And in the seconde parte or seconde ta-
 ble / ben the other. vii. cōteyned / whiche
 done apperteyne and belong vnto the
 neyghbour. And yet all those. vii. ben
 A decla- agayne cōteyned in this one cōmaun-
 racyō of dement of Chryste. Loue thy neyghour
 the sayd as thy selfe. ¶ Yet may you go ferther
 precep- with them / somwhat to teache them
 tes. what they meane. For whan you say
 * The that we may haue no mo goddes but
 fyfste, one alone / that is to meane / that we
 shulde loue nothyng so well as god.
 whan soeuer that a persone doth set his
 herte and mynde vpon any creature /
 more than vpon god / so that he wolde
 rather displease god and breake his la-

bes and ordynances/ than for to leue
and forbere the affection or pleasure of
the creature / than hath he a straunge
god: a nother god/ for thā that thyng is
his god/ for the whiche he doth forsake
god / and doth contrary vnto his wyll
and ordynaunce. And here (good and
deuoute christians) be well ware / and
warne all poures of these superstitious
wythecraftes and charmes that bene
moche bled: and done deceyue many
persones / that (for the vnlawfull loue
vnto the helthe of theyr bodyes / or of
theyr chylder/ or beastes/ or other goodys
loste or stolen) wyll go seke wysemen or
wysewomen (for so they done call the
deuyls pꝛoctorours that done vse suche
wythecraftes and charmes (the done
they seke I say/ and put them selfe sub-
iecte vnto the false god the deuyll and
his cerimonies / to get helthe vnlaw-
fully by the meanes of that wythec-
raftes forboden by the churche / vn-
der payne of cursynge . And yet
the symple people / done suppose and
wene they do nothyng offend ther-
in. For I haue herde them saye full
often my selfe. Syr we meane well /

and we done by leue well/and we thinke
it a good and charitable dede to heale a
seke person/oz a seke beest: and trouthe
they say / but yet it is neyther good ne
charitable to heale them by vnlawfull
meane. And surely that meane is vn-
lawfull. For good reason wyll amytte/
that no soze ne sickenes may be heeled/
but eyther by nature/oz by medicine/oz
by myracle. If a synget be cutte / oz
small surfet taken: nature in a whyle
wyll heele the persone. But in all gre-
uous diseases/medycyne is the comune
meane of helth: but sure ben they that
suche charmes oz wytchecraftes ben no
medicines. For than wolde they heele
as well by one persone as by a nother.
And no mā byleucth they ben myracles
ergo they muste nedely be the deuils
craftte / that to deceyue the symple per-
sones: doth hurte some / and teacheth
that way vnlawfully to bryng them in
to his daunger. For you wyll graunte
that he were a sole/ that for the helth of
his horse legge / wolde lose one of his
owne handes/ oz one of his owne eyes/
and yet is he more sole in dede: that for
any creature wolde lose his soule. But

pet some haue sayd to me. **Hy:**/ howe
may this charme be euill oz amys /
whan all thynges ben good / as by ex-
ample. The charmer is a good man oz
a good woman / and taketh here a peece
of whyte breade / and sayth ouer that
breade nothyng : but onely the **Patre**
noster / and maketh a crosse vpon the
breade / whiche thynges ben all good /
than doth he nothyng els but ley that
peece of breade vnto the toth that akerh
oz vnto any other soze : tournyng the
crosse vnto the soze oz dyscase / and so is
the persone heeled. Howe may this be
euill nowe say they ? I say agayne it
is euill and dampnable / bycause the
fayth and byleue of the hole mater res-
teth in that applicacion of the crosse /
whiche hath no naturall operacion /
but is a ceremony vnlawfull. For al-
though thyngs here ben good / yet done
they nothyng auayle without that ceri-
mony / and so is all a charme and vn-
lawfull and nought / whiche may euy-
dently be knowen for nought and vn-
lawfull / bycause the churche doth con-
demne and forbide all suche / whiche
thyng surely the lerned churche of god /

Housh.

L

guyded euer by the holy ghost wolde ne
 uer haue done/ if it were good and lawe
 full. And therfore in any wyse/ let none
A The of your folkes vse any suche. **C** Nowe
 seconde. for the seconde precepte/ whiche is that
 no persone shulde take the name of god
 in vayne / warne your folkes and take
 good hede vnto them that they be no
 comune swerers. For it were lesse ieo-
 pardy for you to haue in your house a
 thefe or a stealer / a lecher or buncle ly-
 uer / than an vsuall swerer. For a
 great othe accustomed / doth prouoke
 the sodeyne vengeaunce of god. The
 scripture sayth. **A** De domo iurantis:
 Ecclesi. non recedet plaga. The customable
 xxiii. B. swerer/ shall euer be full of iniquite and
 synne/ and the plague of the vengeaunce
 of god shall cōtynually hange ouer that
 house. **I**bidem Let nat thy mouth be vsed vn-
 to sweryng (sayth the scripture) For
 the customable swerer shall neuer be
 clene purged of synne. wherfore I dare
 well saye that swerynge is one of the
 greate causes of all these sodeyne pla-
 ges amenge men and beastes / as pes-
 tilence / pockes / swetynges / and mo-
 rcys / with suche other. And I by

leue verely none of you wolde be glade
to kepe in his house a lepre / or any per-
sone infected with any of the forsayd
plages . And yet is a swerter more pe-
ryllous than any of them . For his
othe may ssee or infecte your chyld in
the cradle / or stryke your beastes in
the feeldes / destroye your corne and
graynes / and cause pryncely many
mylsechues . And yet many persones
done thynke and bylcue / that if they
swere trouth / they do no synne / but
they ben surely deceyued / as by case .
If a persone wolde prync and coyne
money of good syluer or good golde /
kepyng also the due weyght and faci-
on / that thyng wolde nothyng ex-
cuse the persone vnto the kynge or his
lawes / though he also he proued the
money were good and lawfull money .
for the kynges lawe is / that no per-
sone shall prync or coyne any money
but suche as be assygned by hym / and
that also in the place appoynted ther-
vnto . ✠ So in lyke maner / the
lawe of god is : that no persone shall
swere any othe / excepte it be at the
appoyntemente or commaundemente

Housh.

L.ii.

of suche a persone that hath iust power
to requyre & to take an othe / and that
also must be done in due place / that is
to say / before a lawfull iuge . And so
may the persone lawfully swere / so euer
that the swerer do thynke and beleue
in true and vnsweyned conscience / that
his othe is true . And els / that is to say
without circūstaunces and suche other
causes expressed in the lawe no persone
may swere / though it be neuer so true
that he swereth . If than to swere true
be synne / and doth prouoke the hyghe
displeasure of god / by cause it is cōrrary
vnto his cōmaundement / to swere false
must nedes be more synne / and more
prouoke his vengeaūce . Example shall
I shewe here of both / that is to saye /
howe god is prouoked by vsuall swe-
ryng / and howe by forswerynge & false
othes . This story that foloweth I
herde at London a lytell byllage .xxv.
myles from London / nat farre frō the
hyghe way vnto Cambrýdge / where
for a tyme I dyd abyde / in auoydynge
the great plage that both in London
and Cambrýdge dyd thā quychely and
sharply reygne / where also this story

was open in the knowlege of al the cō-
trei there aboute / as done but small
tyme before. A gentylman that was
called maister Baryngton/whose wyfe
was afterwarde married in Cambridge
vnto a gentylman called maister Ca-
ryngton/so that there was but one let-
tre chaunged in her name/that is to say
C. for B. And of her also I herde the
same story / although (as she sayd) she
was nat present. This sayd gentylmā
Baryngton was a great swerer / and
dyd customably vse great othes: specy-
ally by the blode of our lord / or (as
more cōmunely they swere) by godes
blode. And vpon a sonday or els a seest-
full holy day he went forth on huntynge
or hawkyng: and nothyng spedynge
after his mynde / he came vnto an ale-
house at a throughfare called Pulcri-
che .v. myles from ware in the hyghe
way to Cambrýdge/the west syde of the
whiche thoroughfare was in the sayd
parish of Stondon/where this gētyl-
man was / and called for drynke: and
anone he beganne to swere after this
vnhappye custome saynge. By godes
blode this day is vnhappye. And in a

whyle after in sweryng so/ he bledde at
the nose / and therewith moze vexed he
begane to rayle and rayne god (as they
say) in sweryng godes passyon / godes
woundes/ godes fleshe / godes nayles/
and euer his holy and blessed blode /
tyll at the laste he fell ferther to blede
at the eares/ at the eyes/ at his wrecses/
and all the ioyntes of his handes / and
of all his body/ at his nauyll and foun-
dement/ and at other places of his bo-
dy/ in meruaylous great quantite and
stremes of blode / and thotying out his
tong in a meruaylous horrible/ vgsome
and ferefull maner/ as blarke as pitche
so that no persone durste come nere him
but stode a farre of/ and cast holy water
towarde hym/ and so he contynued euer
sweryng / blasphemying and bledying/
tyll he crrpyed and was deed. And on
the morowe after they layd hym in a
carte / and caried hym vnto the sayd
churche of Stondon/ and euer the body
bled tyll he was buried in the waye as
they came in very great haboundaunce.
This was a playne tokē that god was
moche displeased with that swerynge /
and dyd openly punyshe the same / in

example vnto all vsuall swerers. It
may also be a good monicion and war-
nyng for suche persones that done mys-
vse the holy day in hawkyng/huntynge
and suche other fruytles occupacions
or pastymes. A nother example of the
same vsuall sweryng was shewed vnto
me by a bacheler of diuinite called mas-
ter George werke/ a felowe thā where
I was also felowe / of the quenes col-
lege in Lambrydge / and after he was
bycare of Harowe on the hyll / whiche
thyng he sayd vpon his conscyence.
He salwe hym selfe in a marchauntes
house in London / whiche was his spe-
ciall frende / and sente for hym to gyue
counseyle vnto the same persone / a
yongman that was prentysse : or els
seruaunte vnto the same marchaunte /
whiche yongman dyd vse to swere for
his cōmune othe/ by the bones of god :
or by godes bones . And it came to
passe that he was taken with a greate
mcruapulous sekens / so that no phy-
syke ne medicine myght helpe ne ease
hym / but that he lay styll in bedde so
long / that the fleshe and the skynne



of his armes and fynghers / and of his
legges / thynges / mynnes / fete and toes /
dyd deuyde in sondre / as though they
had ben flytte with a knyfe / so that the
bare bones myght openly be sene and
feled . And so in the same maner (after
he had with great contricion and open
confessyon of that swerynge) receyued
the sacramentes of the churche / he de-
parted this lyfe vnto our lord . There
ben nowe two notable exēples of vsuall
sweryng . The thyrd shall I shewe you
of forsweryng / or false sweryng / whiche
was shewed vnto me of an honest prest
of my familer acquyntaūce that was
vicar of Halywell / where saynt wene-
fredes well is / besyde the abbey of Bas-
singwerke in Flynt shyre in the borders
of wales . xiii. myles from westchester /
whiche thyng he sayd on his conscience
he dyd se hym selfe and was there p̄sent
with great multytude of other people
thousandes . A certeyne man was cal-
led to be sworne in a greate mater by
twene two parties / whiche said parties
dyd put the mater hooly vnto the deter-
minacion of his othe / and met both at
a certeyne place where was a crucifixe

a holy rode that dyde many myzacles /
wherupon he shulde swere / and so dyde
in the syght and heryng of a great mul-
titude of people gathered on both par-
tyes. And his othe gyue / he layde both
his handes vpon the fete of the rode /
and sware false and contrary vnto his
conscience / and so was dampnably for-
sworne / whiche thyng god wolde haue
known. For whan he wolde haue ta-
ken his handes away to departe / both
the handes cleued and stycked fast vnto
the fete of the rode / as though they had
ben glued or fastened with nayles ther-
vnto. And than he wolde with violence
haue pulled them of: and than with
steepryng and hasty mouyng to and fro /
the steppe wherupon he stode: slypped
and boyled from hym. And than han-
ged he styll by his hādes / and so remay-
ned hangyng styll cōtynually the space
of thre dayes / and meruaylous moche
people came thither to se and loke vpon
hym / of the whiche many bene yet ly-
uyng. So at the laste after thre dayes
whan he hade with great contricion
openly confessed his defeaute / and recey-
ued the sacramētes of the church / whā

the people supposed and thought be-
ly he shulde there haue expired and died
he was sodenly losed and deliuered /
and lyued many yeres after a good and
holy lyfe / vnto the glozy of god and
greate cexemple of the that ben swerers.

Li.iiii.

ca.xvii.

Saynte Gregory in his dialoges doth
shewe of a chylde / that (as he had herde
of other ysones) dyd swere great othes /
and had pleasure therein / and sodenly
whan he was sweryng in his fathers
lap vpon his kne / the deuyll came and
openly rauysshed and by vyolence toke
hym from his father / and carped hym
away / that he was neuer sene after.
Here may you perceyue the great pe-
ryll and leopardy of sweryng. For the
loue of our lord therefore good deuoute
christians / take good hede therto / as
well in your selfe as in your folkes. And
yet shulde you haue no lesse garde o:
awayte vnto lyeng / o: makynge of lyes
o: lesynges. For the lye o: leisyng is ve-
ry mother vnto both the defautes shew-
wed last before / that is to say / vnto per-
iury o: forsweryng / and vnto falsc wyt-
nes. For eueryche of these doughters /
is worse than the mother. For the lyer

**Menda-
trium.**

careth lytell to bere false wytnes / and
euery lyer is comunely a swerer / for els
the lyc shulde nat be coloured / dubbed
and peynted sufficiently to seme true /
and specially in a defeaute wherof the
lyer wolde fayne be excused for drede of
punyschement or rebuke / or whan a ma-
ter shulde (by that lyc) come to passe /
and be brought aboute vnto effecte / for
profyte / auantage / flattery or pleasure.
For whan the lyer doth coueyte moste
subtelly to deceyue and fayne and glad-
ly be byleued / than doth the lyer moste
liberally lashe out othes / and spareth
for no coste (as they say) but whā suche
a persone doth swere moste / than wyll
a wyse persone byleue hym lesse . And
by this doth appere / that the comune
and besy swerers bene suspecte to be ly-
ers . For the lyer is combred so in con-
science / that he supposeth and thyn-
keth he can nat be byleued without he
swere many othes / and great othes .
Beware therfore of lyers . For com-
une lyers bene comunely theues or
pykers / and vnclene lyuers . And (to
saye the trouth) the lyer is apte and
(disposed vnto all maner of

Iohn.
viii. f.

byces / bycause that all lyers bene the
chylde of the deuyl. For the deuyl
was the fyrste lyer / and euer doth con-
tynue a lyer. And (as the gospell sayth)
he is the father of all lyers. Nowe pon-
der and wey (good deuoute christians)
I pray you / if you were requyred whe-
ther you wolde be contente to kepe in
your company a thefe or pyket / a per-
sone that shulde enforce and laboure to
corrupte your wyues / or your dought-
ters / or yet suche a persone that were
seruaunte or chylde vnto your deedly foo
or enemy / I thynke you wyll say nay /
you wolde kepe none suche. Than say
I beware of the lyer / for all comune
lyers ben the deuyls chylde / and done
folowe theyr father the deuyl / whose
properte and naturall disposicion is to
lye. I can well graunte that you for-
gyue and pardon them that done stele /
pyke / or do lechery : for ones or thys /
and labour and loke for theyr recovery
and amendement / but in no wyse can I
graunte that you pardon the lyers / but
euen forthwith / as you wolde cure the
sodeyne pestylence : so correcte and pu-
nysh the lye. wherfore I haue set out

here a pretty lesson / whiche I pray you
teche your chylde / and euery chylde
that cometh in to your company you
shall I truste do moche good therby.

CIf I lye / backebyte or stele.

If I curse / scorne / mocke / or sweare.

If I chide / fyght / stryue / or threte

I than am I worthy to be bete.

Good mother : or maistres myne

If any of these nyne :

I trespas to your knowynge

with a newe rodde and a synne

Erly naked / before I dyne :

Amende me with a scourgyng.

And than I pray you fulfyll and per
fourme theyr petition and requeste / and
thynke it nat cruelly / but mercifully
done . For the wyse man sayth / who p^{ro}u.
spareth the rodde : hateth the chylde . xii. d.
And in a nother place . If thou haue Ecclesi.
chylde (sayth he) correcte the betyme / vii. c.
and holde them vnder whyle they bene
pong / your dayly practyse doth shewe
vnto you / that if you powder your fles-
he whyle it is newe and swete / it wyll
contynue good meate : but if it smell

before it be powdred / all the salte you
haue shall neuer make it seasonable.
Powder your chylder therfore betyme
and than you loue them/and shall haue
conforte of them. I dyd appoynte the
correction before vnto the mother or
maistres/ for cōmunely they done take
the labour of that mynistry and ser-
uyce. Natwithstandyng there may be
sayd father or maister / and the staffe or
sote of the tyme be all one. But who
so euer do the correction / whether it be
in lasses / or in wordes / let it be done
with the charite of our lorde / and with
a mylde and softe spirite: that euer it
be done for the reformation of the per-
sone / rather than for the reuengyng of
the defaute/and therfore shulde you ne-
uer do any maner of correction whyle
you ben vexed/chafed/troubled/wroth/
or angry for any cause / but rather for
that tyme deferre the correction / and
a nother tyme by good delyberacyon
take the persones on parte/or if the tres-
pas be openly knowen/ than do it open-
ly / that all the lokers therbyon may be
warned therby/and gyue the a good le-
ssō before the correction/ & tell them you

do the correction agaynste your mynde
compelled therunto by conscience/ and
requyre them to put you nomore vnto
suche labour and payne. For if thou
do (say you) you muste suffre parte of
the payne with me / and therfore you
shall nowe haue experience and profe
what payne it is vnto vs both. And
than pay truely / and afterwarde forth
with forgyue them clerely and gentel-
ly / so that they do nomore so. And
in doyng thus correction / you may
edifye and resourme the persones / and
also meryte and haue thanke of our
lorde. Where if contrary you chyd /
brawle / curse / and with vngoodly
wordes rebuke / or stryke with hasty-
nes to reuenge your owne cause or ap-
petyte / you shall rendre the persones
more stubbourne and styffe harted / and
engendre in them an hatreded towarde
you. And also nat onely lose your
meryte / but also deserue payne and the
punysshement of god / where the o-
ther correctyon done by sobrenes / shall
cause the persones to haue you in a
(reuerende drede / and also to

3
loue you/ and here afterwarde to blyſſe
you/ and pray for you. I pray you ther
fore/wynne and deſerue both theyꝝ blyſ
ſyng and prayer / and alſo the blyſſyng
and rewarde of our lord. But bycauſe
that cōmunely all perſones done be to
ſwere ſome othe/in affyrmyng or deny
yng/ that is in ſayng ye/as grauntyng
or nay / as denyng / whiche bene ſel
dome ſayd nakedly by them ſelſe with
out ſome addicion / therfore I wolde
haue you in auoydyng of al vayne ones
to teche your chylder to make theyꝝ ad
ditions vnder this ſourme. ye father /
nay father: ye mother / nay mother:
ye brother / nay brother: ye ſyſter / nay
ſyſter: ye ſyꝝ / nay ſyꝝ: ye dame / nay
dame: or vnto the ſtates/maſter/maſ
tres / and ſo forth of all ſuche cōmune
termes/as graundfather / graundmo
ther: godfather / godmother: vncle /
aunt / coſyn / and ſuche lyke / without
any other addicion/or any of theſe ſode
othes/as by rocke and pye/by my hode
of grene/ and ſuche other. For Chriſte
ſayth in the goſpoll vnto his diſciples.
Swere nat you at all (ſayth he) in any
wyſe/that is to meane/vnlawfull/ or in

Math.
v.

bayne. And the prophete sayth. **¶** Lau **¶** Psal.
dabuntur omnes qui iurant in eo : quia **¶** lxii.
obstructum est os loquentium iniqua.
That is those persones that done law-
fully swore in god / shalbe praysted and
haue rewarde therfore / and the mouth
of euyll speakers shalbe stopped / & they
put to shame and rebuke. All this haue
we spoken for the keepng of the seconde
precepte or cōmaundemēt. **¶** Nowe for **¶** The
the thyrde cōmaundement. I praye **¶** thyrde
you gyue good example in your owne **¶** pcepte.
selfe / and thou teche all poures howe
they shulde kepe duely the holy daye /
that is to say (in asmoche as cōuenient
ly may be) to be boyde of all maner of
worldly and bodyly laboures. I sayd
in asmoche as cōueniently may be. For
people muste haue meate and drynke /
the houses must be apparcyld / beastes
must be cured and loked vnto. And be-
ry vnfayned necessitye or nede doth ex-
cuse in cōscyence. The holy day is or-
deyned of god and the churche / onely
for the seruyce of god. The due place of
that seruyce is the churche / vnto all
them that may cōueniently come ther-
vnto. And vnto thē that may nat/cuery
Housh. **D**

Math.
xxi.

honest place of good and lawfull occupation is theyr churche. For god is there present where he is duly and deuoutly serued. Take the payne therfore whan you may to go forth your selfe / and call your folkes to folowe. And whan you ben at the churche / do nothyng els but that you came for / and loke oft tymes vpon them that ben vnder your charge / that all they be occupied / lyke (at the leest) vnto deuoute christians. For the churche (as our sayoure sayth) is a place of prayer / nat of clateryng and talkyng. And charge the also to kepe theyr syght in the churche cloce vpon theyr booke or bedes. And whyle they ben yong / let them vse euer to knele / stande or syt / and neuer to walke in the churche. And let them here the masse quietly and deuoutly / moche parte knelyng. But at the gospel / at the pface / and at the Paten / teche them to stande / and to make curtesy at this worde Iesus / as the prest doth. Thus in the fore noone let the tyme be spent all in the seruyce of god And than in the after noone / must you appoynte the theyr pastime with great

diligence and strapte cōmaundement.
fyyste that in no wyse they vse suche
vanities as cōmunely ben vled/ that is
to say / berchaytyng and bulchaytyng /
foteball / tencelplayng / bowlyng / nor
these vnlawfull games of cardyng / dy-
cynge / closshynge / with suche other vn-
thyrfty pastymes / or rather losctymes.
wherin (for a suerty) the holy day may
rather be broken / than if they wente to
the plough or carte vpon Ester day / so
it were nat done by contempte or displi-
sng of the cōmaundement of the lawe/
ne for vnrasonable couetyse and loue
of worldly goodes . For synne doth al-
way more defoule & breke the holy daye
than doth any bodyly werke or occupa-
cion . Therefore let them beware of the
tauerne and alehouse / for drede of dron-
kenness / or of glotony / and of suspecte
places / or wanton company / for fere of
vncleines / or lechery / whiche thinges ben
vnto youth most peryllous / & of greate
daunger & ieopardy of corrupciō. Assigne
you therfore and appoynt you them the
manner of theyr disportes / honeste euer
& lawfull for a reasonable recreatiō / and
(as moche as cōueniētly may be) let the

Youth.

D.ii.

sexes be departed in all theyr disportes/
that is to say: the kyndes / men by the
selfe/and the women by them selfe. And
also appoynte the tyme or space / that
they be nat (for any disportes) from the
seruyce of god. Appoynte them also the
place/that you may call or sende for the
whan case requyret. For if there be a
sermon any tyme of the daye / let them
be there presente all that ben nat occu-
pied in nedefull and lawfull busynes /
all other layde on parte / let them euer
kepe the preachynges/ rather than the
masse / if (by case) they may nat here
both. To bye and sell or bargayne vpo
the holy day / is vnlawfull: excepte it
be for verynede. Charite vnto the poore
and neddy neyghbours / doth lawfully
excuse bodily or worldly labours vpo
the holy day. Take well you neyther do
ne saye wylfully / and by deliberacion
vpon the holy day any thyng that you
knowe in cōscience / shulde be contrary
vnto the honour of god / and thā done
you iustly kepe your holy day. A very
good sure pastyme vpon the holy daye /
is to rede/ or to here this boke / or suche
other good englyshe boke/and gather

thervnto as many persones as you can
for I tell you there shulde be no tyme
lost/ ne myspente vpon the holy daye.
Let this pooze lesson now contente you
for these thre comaundementes of the
fyfste table/whiche (as I sayd) done ap
perceyne and belonge vnto almyghty
god hym selfe. A nother shorte lesson
shall we set forth/for the comaundemen-
tes of the seconde table. And fyfste the
due reuerende honour to be done of the
chylde vnto the parentes / that is to
say / vnto theyr fathers and mothers.
Teche your chylde therfore to aske
blessyng euery nyght knelyng / before
they go to rest/ vnder this fourme. **A**
father I beseeche you of blessyng for
charite: or thus. Mother I beseeche you
of charite gyue me your blessyng. Thā
let the father or mother holde vp both
the handes/ and ioynyng them both to
gether / loke vp reuerently and deuout-
ly vnto the heuen / and say thus. Our
lorde god blesse you chylde / and ther-
with make a crosse with the ryght hāde
ouer the chylde/ saynge. In nomine pa-
tris et filii et spiritus sancti. Amē. And
if any chylde be styffe herted/ stubburne

**A The
fourth
precept.**

Deute.
xii. D.

and frowarde / and wyll nat thus aske
blessyng / if it be within age / let it sure-
ly be whysked with a good rodde / and
be compelled therunto by force. And
if the persones be of forther age / and
past suche correction / and yet wyll be
obstynate / let them haue suche sharpe
and greuous punysshment as conue-
niently may be deuysed / as to syt at dy-
ner alone and by them selfe at a stole in
the mydle of the hal / with only browne
breade and water / and euey persone
by ordre / to rebuke them as they wolde
rebuke a thefe or a traytour. For in the
olde lawe suche chylder were brought be-
fore the hole towntype / that is to say /
the people of the cyte / or of that towne /
and there were they stoned vnto deth.
And certeynly I wolde nat aduise ne
counseyle any parentes / to kepe suche a
chylde in theyr house / without greate
afflyction and punysshment. And ther-
fore I thynke it were moche conuenient
for the parentes / oft tymes to shewe vn-
to theyr chylder what comodities and
profytes / and what perylls and i-
pardies done folowe the honoure and
dishonoure of the parentes / accordyng

unto holy scripture. Some wherof I
haue here set forth as is cōteyned in the
boke of the wyse man called Ecclesiast- Ecclesi.
iii. 1.
icus/in the thyrde chapitre. Those per-
sones (sayth he) that ben the chylder of
Christe / ben also the chylder of this
churche / & all suche (as though it were
by naturall disposicion) ben gyuen and
applyed of that godly disposicion unto
obediēce and loue. All you therefore
that ben louyng chylder/ be euer obedy-
ent vnto the iugement and discrecion
of your parentes. And so be you obe-
dient in all your werkes/that you ther-
by maybe the chylder of saluacion/that
is to saye / that your obediēce be done
with the very loue of your herte/ vnfa-
yned and without dissymulacion. For
god hath ordeyned that the father shall
haue due honoure among his chylder /
and the mother in lyke maner with low-
ly obediēce. Those persones that done
loue god/wyll pray vnto him for the for-
gyuenes of theyr synnes / & afterwarde
wyll beware cōteyne & kepe thē selfe frō
thē. And in that dayly prayer they shall
graciously be herde. And lyke as a pson
for the surety of his liuing here doth borde

vp and gather treasoure / so done they
ordayne for the suerte of theyr saluaciō
that duely done honoure theyr parents.
This worde parentes doth sygnifye both the father and mother. who
so euer doth duely honoure his parentes
shall haue ioy / pleasure / and conforte
among his owne chylder. And who so
euer is duely obedient vnto the father /
doth therby refreshe and moche cōforte
the mother. And these persones that
done due honoure vnto theyr parentes/
shall haue long lyfe / and in the daye of
theyr prayer they shall graciously be
herde of our lord / and haue theyr peti-
cion. Those persones that haue a reue-
rende drede vnto our lord god / haue in
lyke maner a reuerēde drede vnto theyr
parentes / and done duely honoure thē/
and wyll do them suche scrupce / and in
lyke maner as a bonde scruaunte shulde
do vnto his lord and maister / as well in
werke as worde / with all pacience and
gentylnes. Do therefore vnto your pa-
rentes honoure and reuerence / that the
blessyng of god may therby lyght vpon
you / and that blessyng shall remayne
and endure vnto your laste ende. The

bleſſyng of the parentſ doth ſtyme and
make ſtable the poſſeſſions and the kyn
red of the chylde . And contrary / the
curſe of the parentes doth eradicate
and rote walt and vtterly deſtroy both .
Chylde / neuer take thou pleaſure ne
pryde in the rebuke and diſpraiſe of thy
parentes . For that rebuke is nat thy
glozy / boſte / nor prayſe / but rather thy
confuſyon / ſhame and rebuke . For the
glozy and prayſe of euery perſone / ſtan-
deth in the honoure of the parentes .
And a great ſhame and rebuke is it vnto
the chylde / whan the parentes ben
without honoure and reuerence . Good
chylde take good pacience with the
age of your parentes / and neuer diſ-
pleaſe ne greue the in all your lyfe . And
they ſayle in wytte or vnderſtandynge /
and therafter ſpeke or do any thyng co-
trary vnto your reaſon or wytte / take
you pacience with them / and let the ma-
ter paſſe . And in no wyſe do nat you
diſpiſe the / by cauſe of our owne ſtrength
or better abilitie . For the pyte and com-
paſſyon that you haue vnto your parē-
tes / ſhall neuer be forgotten befoze god .
For you ſhall haue good and proſpyte of

theyr offence and synne. And in the iust-
tyce and ryght you do vnto them / Shall
you be edifyed / and encrease in vertue .
And in the tyme of your tribulacion /
that good dede shalbe remembred. For
as the yce in the frost doth melte by the
clere sonne beames / so shal your synnes
by your ducty done vnto your parentes
be wasted and clene losed and forgyuen.
That persone is of euyl name and fame
that doth forsake the parentes in theyr
nede. And those chylder ben accursed of
god / that done anger / vexe / and trou-
ble theyr parentes. Chylde of what
state or degre so euer thou be / do euer
thy duty with myldenes / mekenes / and
lowlynes / and than shalt thou be well
bpyloued / and praysed aboue other per-
sones . And the more hygh estate thou
come vnto / the more meke and lowly be
thou in all thynges / and thā shalt thou
in the presēce of god haue great merite /
and encrease in grace . For god doth

Ad her: gyue due thanks / for the fauoure and
bū fer: goodnes done vnto the before. All this
me trā: now is the very texte and lettre of the
flata . holy scripture in the place before reher-

sed. Where you may se and percepue ma-
ny great comodities and graces that
done come vnto them that duely done
honoure theyr parentes. And many
great icopardyes and peryles/ and also
the curse of god / that doth lyght vpon
thē that wyll nat do theyr duely of ho-
noure and reuerence vnto theyr paren-
tes. Let therfore your chylder vse and
accustome thē selfe / dayly to aske theyr
fathers and mothers blessinges. For
this dare I say/ that all though in case
the father or mother were an abhomy-
nable synner/ or excomunicate / accur-
sed / or an heretyke / and though the
chylde were so also. yet myght that
crosse of the blessinge of that father or
mother saue that chylde from sodeyne
myschefe/that els myght haue come vn-
to that chylde. And thatrosse may al-
so do flee or chace away euyll spirites /
that els shuld haue had power vpo that
childe. The blessing of euery good yson is
good & nat without great vertue/ accor-
dyng vnto the power & degre of the ysons
and therfore teche thē also to aske bless-
ing of euery bishop/ abbot & euery prest/
and of their godfathers & godmothers/

Ex gre.
li. dialo.
iii. capl.
vii.

The. v.
pcepte.

i. Johñ.
iii. C.

i. Johñ.
iii. D.

with other deuoute persones. And let
this suffice for this fourth comaunde-
mente. C yet go ferther vnto the fyfth
comaundement/whiche is to kyll or sle
no persone. Teche them there / that it
is nat ynough that they put no persone
to deth by stroke of hāde or wepen/ but
also that they hurte no persone in name
or fame by detraction/ backebytyng or
sclaundryng/ or dy euyll example of ly-
uynge / nor yet that they curse or banne
or wyshe euyll vnto any persone/ or yet
hate any persone in herte. For (as scrip-
ture saith) who soeuer doth bere in herte
or mynde any hatered / malyce / euyll
wyll/ or stomacke agaynst any christiā
is an homicide / that is a mansleer or a
manqueller. Many persones wyll say
they ben in charite / and haue no hate-
red vnto any persone/and yet wyll they
nat speke one vnto a nother and as it
is a sygne and token that preuy hate-
red is in the herte/and that they do nat
loue theyr neyghboure as them selfe/in
the true & vnfayned charite of our lord
And sure it is / that who so euer dothe
nat hooly and fully loue his neyghbur/
whome he may se and beholde with his

bodily syght / he can neuer loue god /
whome he can nat se / nor so beholde .
This is than the cōmaūdement of god
that who so euer doth loue god / muste
also loue his neyghbour. ¶ The fyrth
cōmaūdement is that no lechery be
done / whiche is nat ment onely for the
vnlawfull dede / but also for all maner
of prouocation therunto / as wanton
and lyght behauiours / in kysyng / clep-
pyng / and vnclene touchyng / a lyght
loke or caste of the syght / with a desyre
and consente of herte vnto the dede /
doth breke this cōmaūdement. Noche
more than doth ribauldy breke it / and
suche maner as befoze is said. The olde
prouerbe sayth. who so wyll none euill
do : Shulde do nothyng that longeth
thereto. The ghostly enemy doth de-
ceyue many persones by the pretence
and coloure of matrimony / in pryuate
and secreete contractes. For many men
whan they can nat obteyne theyr vn-
clene desyre of the woman / wyll promyse
mariage / and therbpō make a cōtracte
promyse / and gyue sayth and trowth
eche vnto other / sayng. Here I take
the Margery vnto my wyfe / and therto

The. vi.
cepte.

Cōtrac-
tes.

plyght the my trouth . And the agayne
vnto him in lyke maner. And after that
done / they suppose they may lawfully
vse theyr vncleue behauiour / and som
tyme the acte and dede doth folowe / vn
to the greate offence of god and theyr
owne soules. It is a great icopardy ther
fore to make any suche contractes / spe
cially amonge the selfe secretly alone
without recoordes / whiche must be two
at the leest. For many tymes after the
vnlawfull pleasure is paste / discorde
doth fall bwtwene the parties / eyther
bycause that (as the comune prouerbe
sayth) hote loue is soone colde / or els by
the meanes of theyr frendes / or by some
couetysse to haue a better mariage they
or one of the done denye the contracte /
and so vnlawfully done may otherwise
and lyue in aduoutry al theyr lyfe tyme
And bycause the churche can nat opely
knowe that thyng that was spokē and
done in pryuyte / they ben thought and
supposed so to lyue as lawfully in mar
iage / where in dede befoze god they done
lyue as noughtypaches in dampnable
aduoutry and vnlawfull lechery / and
all theyr chylder bastardes befoze god /

all thowge they seme otherwysse vnto
the worlde. warne therfore your folkes
there be no suche blynde bargaynes in
your house or gouernance. ¶ The. vii. *** The**
comaundment is/ do no thefte. Herin **scuenth**
correcte your yonge persones betyme. **pcepte.**
For the chylde that begynneth to pyke
at a pynne or a poynte/ wyl after pyke
a peny or a pounce. And so go forth fro
an aple vnto an oxe/ and from a pere to
a purse/ or an horse/ and so fro the smal
thyng vnto the great. Whan you take
any chylde therfore with the maner/ be
it neuer so lytell a thyng: pay truly at
the fyrste tyme / and the seconde tyme:
pyke the pynnes or the poyntes vpon
the cappe or schulder in open syght / and
let all the house wonder vpon them/ and
crye all: here is the thefte / this is the
thefe/ se se the thefte. And if they mende
nat therby / let them be so brought
through the open stretes with shame
ynough/ and cruell punysshement. For
better is it that the chylde wepte in
youth / and suffre shame and rebuke /
than herafter the father/ mother & fren
des schulde wepe for sorowe and shame
at his haggynge and shamefull deth. And

let euery persone beware of theste. For
all other synnes with contricion / con-
fessyon and penaunce / may be forgyuē
clerely / but theste and all goodes un-
lawfully gotten / can neuer be forgyuen
vnto the tyme that restitution be made
that is to saye / vnto the tyme those
goodes / or the valure of them be resto-
red / if the persones (in any wyse) may
be able therunto. Let euery persone pō-
der well and wey / what vauntage it is
to stele or pyke / syth (besyde the payne
certaynely to be suffred in hell or purga-
tory) the same goodes (in valure) muste
be restored agayne. Small goodes tru-
ly gotten / done growe and encrease vnto
the great conforte of the persones.
And contrary / euyll gotten goodes light-
ly come (as they say) and lyghtly go /
all waste vnto nought / with the discom-
forthe of the parties / and great cōbraūce
of conscience. Se than that all goodes
be wellgotē among you. ¶ Of the. viii.
cōmaundement you haue before some
remembraūce in the lessons of sweryng
and lyeng . ¶ The. ix. cōmaundement
is that no persone shall desyre in mynde
nor wyswe / that the wedded make of

¶ The
viii. pze
cepte.
The. ix.
pcepte.

any other persone were lawfully they
 wedded make. ¶ And the .x. cōmaunde-
 ment is in lyke maner of the goodes.
 For so shulde the parties haue incōmo-
 dity / losse / displeasure or disconforte.
 The dedes of these two cōmaūdemē-
 tes were forboden of god in the .vi. and
 .vii. cōmaundementes / here nowe bene
 the wylls and desyres forboden. That
 thyng than that no man may lawfully
 wyll : may no man do lawfully. Let the
 therfore beware that do nat onely wyll
 and desyre in mynde / but also done se-
 cretely / pryncely / and craftely labour-
 to take theyr neyghbours fermes / or
 his house (as they say) ouer his heed /
 or to entyce and get away theyr seruā-
 tes / or any other goodes profytable for
 the parties. For though suche thynges
 may seme vnto the worlde lawfull / sure-
 ly they be nat without the great offence
 of god / as contrary vnto his cōmaun-
 dementes. And thus an ende of the .x.
 cōmaūdementes. ¶ Yet must you haue
 a lesson to teche your folkes to beware
 of the seuen pryncipall synnes / whiche
 ben cōmunely called the .vii. deadly syn-
 nes / but in dede they do call the wrong /

The .x.
 pcepte.

Of the
 vii. prin-
 cipal sin-
 nes.

Thou.

E

for they ben nat alway deedly synnes.
 Therefore they shulde be called capitall
 or principall synnes: and nat deedly syn
 nes. These ben they: names by ordre /
 after our diuisiō. Pryde/ Enuy/ wrath/
 Couetyse/ Glotony/ Slouth/ and Lech
 chery. Thus done we ordre them/ accordyng
 vnto our thre ghostly enemyes /
 the deuyll/ the worlde / and the fleshe.
 For pryde / enuy / and wrath / done ap
 pertaine and belong vnto the deuyll/ as
 chefe mouer of the. And couetyse doth
 apperteyne vnto the worlde / as chefe
 mouer therof. And glotony/ slouth/ and
 lechery/ done belong vnto the fleshe/ as
 they: chefe mouer/ whiche thre we done
 put vnder this ordre/ by cause that glo
 tony is a great occasyon of slouth. For
 (as the prouerbe sayth) whan the bely
 is full/ the bones wolde haue reste. The
 full fedde gloton is apte vnto no good
 werke or labour / but rather all dispo
 sed vnto sluggysshenes and slouth. And
 those two betwene them done styre and
 prouoke most vnto lechery.

The. v. ¶ Teche them also to knowe the na
 mes of the fyue wyttes / and to put the
 fyrste fynger of the ryght hande vnto

the instrumentes of the same wyttes /
that is to say vnto the care / the eye / the
nose / the mouth / and than to ioyn e and
clape both the handes togeder / sayng
thus. Herpyng / sepyng / smellyng / tal-
pyng / and touchyng .

¶ It shalbe also well done to teche the
the. vii. werkes of mercy . whiche you
shulde (after your power) set forth in
werke as you teche the in voyce . That
is to fede the hungry . To gyue drynke
vnto the thursty . To clothe the naked .
Herborowe or lodge the wayfarynge
folkes / or them that haue nede of lod-
gyng . Visite the sycke . Redeme the pry-
soner . And bury the deed . Here is nowe
an ende hercof . ¶ At withstādyng I
thynke it necessarye to shewe here yet /
howe you shulde teche your folkes to be
ordered vnto the cōfession of these thyn-
gs . For I haue knowe many come vnto
cōfession / that coulde nat tell howe to
do / or what to say there . I shall therefore
set forth here a short forme & maner ther
of . For there ben many formes of cōfes-
sions i print set out at lēgh . First good
deuout christiāns I beseeche you gyue no
credence vnto these false heretikes / that

The vii.
werkes
of mē-
cy.

A forme
of cōfes-
sion.

Houyh.

E. ii.

none deptraue and let nought by cōfesse-
 lion/ nor by this holy sacramente of pe-
 naunce. For I acerteine you those per-
 sones what so euer they be / that (after
 they; baptyme and christendome) haue
 done any deedly synne / can neuer be in
 the state of saluacion without the fayth
 and wyll of confession . For almyghty
 god in euerý lawe dyd requyre confes-
 sion/ and prouoke euerý trespasser ther-
 vnto/ as of your fyrste parentes Adam
 and Eue in Paradyse / whiche confes-
 sion if they had mekely made/ they and
 all we shuld haue suffred the lesse payne
Leuiti . In the olde lawe special oblations and
iii. s. v. sacrifyce was appoynted openly by the
 prestes to be done for suche synnes a-
 mong the people that were pryncy and
 vnknewen vnto all other persones/ ex-
 cepte onely the selfe trespassers/ wherby
 it must nedes be troueth/ that they were
 cōfessed therof vnto the prestes . whan
 any persone also was suspecte of lepry /
 the iugement and determynacion ther-
 of remayned (by the ordynaunce of the
 lawe) vnto the prestre . whiche thyng
 was a playne fygure of the sacramente
Mat v. of penaunce and confession . And our

saupoure sayd/ he came nat to breke the
lawe: but rather to accomplishe and
fulfyll the lawe. And so he dyd cōfyrm
and ratifye that lawe/ whan he sent the
lepries that he cured and heeled vnto the
prieestes. And in euery cure he dyd vpo
the sycke persones/ he expressed mysty-
cally confessyon/ in that he caused them
to shewe theyr disease before they were
cured. And saynt Peter his vicar after
his ascencion/ dyd requyre confessyon
of a mā called Ananys/ and of his wyfe
called Saphirys (as appereth in holy
scripture) of a deedly synne / whiche he
(by the reuelacion of god) knewe they
had done / and bycause they wolde nat
make confession therof/ they were both
stryken to deth with the vengeaunce of
god. Our mother holy churche therfore
hath (by the inspiration of the holy
ghoste) ordeyned that euery pson that
doth cōmytte or do any deedly synne in
werke/ worde / or by full deliberate con-
sent in thought / must nedely (if they
wyl be saued) be confessed therof vnto
a prest. Syth than all christen people
haue receyued and vled the same so ma-
ny hondred yeres/ take you that vse and

Math.
viii.
Luce.
xvii.

Actu. v.

custome for sufficiēt auctorite to folowe
the same and to put all maner of con-
trary opinion cleue out of mynde / and
in no wyse to here speke or talke therof.
Nowe vnto our mater. Firste teche
your folkes to come reuerētly vnto the
ghostly father with meke and sobre cou-
tenaunce and behauiour (For it is no
laughyng game) Than knele downe at
the place appoynted / and there make a
crosse vpon the forehead or fronte / with
In nomine patris (as before is shewed)
and than forth with say thus. Bene-
dicite. And whā the prest hath answe-
red / than say (if the persone be lerned)
Confiteor deo / beate Marie / omnibus
sanctis / et vobis / peccavi nimis / cogi-
tatione / locutione / et opere mea culpa.
That is to say for the vnclerued / I con-
fesse and knowlege my selfe gylty vnto
our lord god / the blessed Lady saynt
Marie / vnto all the holy company of
heuen / and vnto you my ghostly father
that I haue offended my lord god ma-
ny tymes in my lyfe / and specially syth
the laste tyme of my confessyon / in
thought / worde / and dede / in many and
dyuers wayes / mo than I can shewe /

ſpecially in the. vii. pryneipall ſynnes.
Pryde/ enuy and wrath/ couetyſe/ glo-
tony/ ſlouth/ and lechery. And by them
I haue broken his cōmaundementes.

¶ Pryde.

¶ For by the ſynne of pryde I haue ben
preſumptuous and diſobedient vnto god/
and haue nat loued him aboue all thyn-
ges/ but many tymes ſet more by myne
owne frayle appetyte and ſenſuall de-
ſyre. For where I ſhulde haue deſpyred
euer the laude and prayſe of our lordes/
and with all mekenes of herte accuſed
my ſelfe / I haue contrary boſted my
ſelfe/ or deſpyred and ben glade of myne
owne prayſe and ben loth to be diſpray-
ſed. And whan I haue ben chalenged/
reproued/ rebuked/ or corrected / or yet
charitably ben monyſhed and warned
of/ and for my defautes / I haue rebel-
led there agaynſte / and nat mekely re-
ceyued it/ but rather ben redy to deſende
or to excuſe my ſelfe/ and ſomtyme with
a lye/ or a falſe othe. And for lacke of re-
uerende drede and loue of our lordes / I
haue by pſūpcion of pryde takē his holy
name i bayne/ & vnlawfully ſworne by
god/ by our lady/ or the holy ſaith by my

Signe of the
of the
of the
sayth of trouthe/ with suche other. And
for very pryde and presumption/ and
for lacke also of loue and drede: I haue
mysused the holy day/ in thyngs of plea
sure/ or profyte vnto my selfe/ and nat
in his scrupce vnto his honour. I haue
also (of hygh & proude herte or mynde)
ben disobedient and nat done due ho
nour and reuerence vnto my fathers and
mothers spirituall and carnall/ ghostly
and bodily / nor vnto myne elders and
betters/ but haue ben many tymes full
obstynate and frowarde vnto them. I
crye god mercy. Thus (by this foule
synne of pryde) I haue broken foure of
the pryncipall comaundementes of our
lorde / and many other wayes haue I
also offeded therein. I beseeche his grace
of mercy and forgiveness.

CEnuy.

I haue also offended my lorde god in
the synne of enuy: for I haue nat loured
my neyghbour as my selfe / nor ben so
charitable/ so kynde/ so loupng and fa
uorable vnto all persones: as I wolde
they shulde haue ben to me / but rather
I haue (by suspicion) thought / iuged /
sayd of herde of other persones / other.

wyse than I wolde they shulde of me /
nor ben so glade of they: welthe / ne so
sory for they: hurte as I wolde haue
ben of myne owne. I crye god mercy.

¶ Wrathe.

¶ In wrathe also I haue offended / for
lacke of due pacience / and for lyght /
sleyght / or small occasion / haue lyghtly
and soone ben styred and moued / wroth
and angry / whan any thyng hath ben
done or sayd contrary vnto my mynde.
And therewith haue ben redy to reuenge
the same with frowarde and vengeable
countenaunce and behauiour / with
hygh / hasty / and vngoodly wordes /
brawlyng / chydnyng / scoldnyng / reuyl-
lyng / rebuknyng / raylyng / vpbrydnyng /
thretnyng / cursnyng / bannyng / swering.
And if it came therunto / in strykyng /
syghtryng / or (at the lest in wyll: as god
forbede) in kyllnyng or slepyng. Thus by
these two great synnes of enuy & wrath
I haue broken the .v. and the .viii. co-
maundement of our lord: and by many
other meanes offeded in the both. I be-
seche his grace of mercy & forgyuenes.

¶ Couetyse.

¶ In couetyse also I haue synned / by

cause I haue nat ben contente with the
goodes/staie/ and degre of luyving that
god hath sente me / where it is moche
better than I haue deserued/ or am wor-
thy/ but I haue conceyted and desyred /
wylled and wylled / studyed and la-
boured to haue more (if any be vnlaw-
fully gotten or so with holden / make
playne confessyon therof as the matre
requyret) Thus by this synne of coue-
tysc haue I broken the seuenth cōmaū-
dement of our lordc/ and also the tenth
and otherwyle dyuersly offended in co-
uetysc. I beseeche his grace of mercy
and forgyuenes.

C Glotony.

I haue also synned in glotony / in ta-
kyng meate and drynke vndiscretely /
and aboue that nature dyd require/ and
haue pyked out and chosen (somtyme
by sensuall appetyte) the delycate swete
and pleasaunt meates and drynkes/ ra-
ther for pleasure than for nede / and ta-
ken therof suche superfluyte (at some
tymes) that I haue ben therby sycke or
diseased/ or at the lest ben the more dull
both in body and soule/ vnto all maner
of vertue and good exercises (Loke here

whether you haue broken any fastes
cōmaūded by the lawe / or ben dronke /
or taken any notable surfet) after meat
cōmonly I haue ben more redy to passe
the tyme in bodily disportz and ydlenes
than in labours. I crye god mercy.

¶ Slouth.

¶ I haue ben also moche slouthful and
negligent to serue god / both vpon the
holy day and other dayes also / and I
haue ben yke wery / and thought the
the tyme of prayer long/come late ther
vnto/ and make haste therein / and ouer
passed the scrupce of god / without due
reuerence/more by course and custome/
than by any good remēbraunce or deuo
cion/ and also I haue nat ben diligente
to apply my selfe vnto suche bodyly la
bours as I haue had in charge/ & som
tyme haue nat done the labours at all/
or els full slepyghtly done thē / & spēt the
tyme after myne owne appetyte full vn
fruytfully/ sōtyme in wantōnes/ & som
tyme in very ydlenes. I crye god mercy.

¶ Lechery.

¶ By the meanes of these two foule
synnes of glotony and slouth / I haue
ben the more redy vnto the thyrd synne

of the fleshe/ that is to say lecherp / for
I haue nat ben so chaste in soule and bo
dy as the state / degre and maner of my
lyuyng doth requyre / nat so diligent &
redy to put away vncleue thoughtes or
mociōs of the body as I shulde be/ but
rather folowed them at somtymes wyl
fully / and suffred them to hange vpon
me / and take in them dilectacion and
pleasure for the tyme. And whā I haue
ben in p̄sence of company/ I haue nat
alway ordered my selfe in chaste mance
in my boke or syghtes / countenaunce
and behaupour/ wordes and dedes/ but
many tymes haue ben ful lyght to take
or to geue occasyon. I crye god mercy.
Here must you remembre sute or prouo
cacion vnto vncleennes / done or suffred
on your behalfe/ as in wordes/ wyptyn
ges/ sygnes/tokens/messagis/ kyssyng/
cleppng/ touchyng / or other more fyl
thy and vnlawfull behaupour / done in
dede or in full consente. And so shewe
euery thyng with the due circūstances/
of the tyme / place / and persones / nat
nampng the persones/ but shewyng the
states or degrees of them: as whether
they be married or vnmarrēd. &c. Thus

by this foule synne of lechery: haue I
broken the. vi. and also .ix. cōmaunde-
ment of god / and by many other mea-
nes / as well in this synne as in all the
other of these .vii. pryncipall synnes /
haue I greuously offended my lorde
god / broken his cōmaundementes / nat
fullylled the workes of mercy vnto my
power / and mysused my fyue wyttes /
in heryng / seyng / smellyng / tastyng /
and touchyng. For the whiche and for
all other / as our lorde knoweth me gyl-
ty / and I wolde confesse and knowlege
if they came to mynde / I beseeche his
gracious goodnes of mercy & forgyue-
nes. And you my ghostly father of pe-
naunce and absolucion. Et precor sanc-
tam Mariam / oēs sanctos dei / et vos
orare pro me. whiche is to meane vnto
the vnlearned. And I beseeche the blessed
lady saynt Mary / all the holy company
of heuen / and you also my ghostly fa-
ther to pray for me. And whā you haue
taken your penaunce / and haue ben as-
solyed / than say you vnto the prestre .
Syr / and it please you / this is my pe-
naunce / and than reherse the same ones
or twyse your selfe / that you may the

more surely here it in mynde. For I as-
sure you / it is icoperdous (after lerned
men) to forget the penaunce. And thus
an ende herof. ¶ Yet dyd I promyse in
the begynnyng / to set forth here a for-
ther exercise / whiche I thynke shulde
be good and profytable for all persones
For the cōmune puerbe is / that a great
benefyte or gyfte is worse than lost vpo
suche vnkynnde persones that done nat
remembre it / ne gyue due thanks ther
fore. It shulde become therfore euery
faythful christiā to haue euer in mynde
the great and excellent benefyte of our
saluacion. And therfore haue I deuysed
here a shorte table / that doth (in some)
conteyne the hole lyfe of our sauoure
Jesu / that suche persones as wyll can
it by herte / and haue it redy in mynde /
may lightly orde and lay vp as it were
treasure in a cheste or cofre / all suche
maters of the gospell / and that done
appteyne vnto the actes of our sauy-
oure / as ben preached where they be
presēt / or that they done here any good
cōmunications or redynges . And also
ouer this / they shall haue two great pro-
fytes hereby / one is : that no remedy

may better ne soner chace away all tēp
tacions / and put the ghostly enemyes
to flyght / than this remembraunce.
The seconde is / that nothyng in this
worlde may rather ne more spedefully
moue a dull herte vnto deuotion / and
vnto the contynuaunce of vertue / than
this exercise. I beseeche you all therfore /
in visceribus Jesu xpi: that is to saye /
for the tender loue of our lord god and
most swete sauoure Jesu: gyue some
laboure and diligence thervnto / and
dayly vse the same. It is but shorte and
therfore may it soone be had by herte.
And it is very swete/pleasaunt and pro
fytable / and therfore shulde be receyued
with good wyll and diligence.

The selfe table of re-
membrance.

The Incarnation / that is: whan
(after the salutacion and greting of the
angell Gabriell) our sauoure was con
ceyued perfite man and very god/in the
wombe of our blessed lady Mary / cuer
virgine.

* The
firste.

The Nativity / that is the blessed ii.
byrth of our sauoure whā he was borne
in Bethleem of the same blessed lady /

without any payne: the cuer remay-
nyng virgine.

- ii. ¶ The Circumficion / whan he fyrste
shedde hys precyous blode for our re-
dempcion.
- iii. ¶ The Epyphany / whan he wss she-
wed and openly declared vnto the hole
worlde by the thre kynges / to be very
god / and very man / the sauour of the
worlde.
- iv. ¶ The presentacion / that is whan he
was brought vnto the temple with ob-
lacion or offeryng accordyng vnto the
lawe / and also the purifcacion or chur-
chynge of our Lady.
- v. ¶ The flyght in to Egypte / that was
whan kyng Herode dyd pursue our sa-
uour / and wylling surely to slec hym /
dyd cause to flee all the Innocent chyl-
der within the coostes and countrey of
Bethleem.
- vi. ¶ The Disputacion / that was after
his retourne and comyng fro Egypte
agayne / whan he wente with his mo-
ther and Iosephe vnto Iherusalem /
and there unknowyng vnto them re-
mayned and tarped / tyll that thre daies
after / with great sekynge they founde

hym in the temple disputynge amonge
the doctours/and thā was he. xii. yerres
of age.

This humiliation and meke behavi- viii.
oure vnto his parentes / that was whā
he leste that hyghe place and exercise of
contemplacion / and wente with them/
and was obedient vnto them.

This education or bryngyng vp/that ix.
was whā he taried and dwelled at Na-
zareth with his blessed mother & with
Iosephe her husbände / euer occupied
after theyr wyll and mynde vnto theyr
conforte / and euer as he grewe and en-
creased in age and stature/so dyd he ap-
pere and shewe hym selfe in grace and
vertue.

This Baptisme/ that was: whan he x.
was baptised of saynt Iohn baptiste in
the fode Jordane / where the voyce of
the father of heuen was herde/ and the
holy ghoſte (in the kynde and lykencs
of a doue) was sene/ whiche dyd testifie
and declare for trouth / that Christe
was god and man / the Messie and sa-
uoure of the worlde.

Twyldernes/that is: that immediatly xi.
and forthwith after his sayd baptisme

Housh.

A

he was led (by the spirite of god) into a
wyldernes / nat farre frō the sayd flode
of Iordane / to the ende and purpose to
be attempted of the deuyll.

xii. ¶ Faste/ that is : that he in the wylder
nes dyd faste from all maner of fode /
meat or drynke/by the space of .xl. daies
and forty nyghtes cōtynually togeder.

xiii. ¶ Tēptacion / that is : that immediatly
and forthwith after that faste whan he
begāne to waxe hungry/ the deuyll dyd
tempte hym vnto gloriye and vnto
pryde/ and vnto couctyse.

xiiii. ¶ Victoꝝy / that is : that our sauioꝝre
dyd confounde the deuyll in all his tēp-
tacions / and (for our welth) had ouer
hym the byctoꝝy and maistꝝy.

xv. ¶ Election/that is : the chosyng of his
disciples / and the appoyntyng and de-
uydyng of them in to dyuers degꝝees
and oꝝdꝝes.

xvi. ¶ Pꝛeachyng / that was whā he spake
openly vnto the people / and that com-
munly in paraboles.

xvii. ¶ Teaching/ that was whā he taught
his disciples & apostles secretely by the
selfe suche mysteries as apperteyned vn-
to the to knowe / and nat vnto the cō-
mune people.

¶ Labours/that was whā he wente a xviii.
aboute frō towne to towne/frō cite to ci
te/frō countrey to countrey/in hunger/
thurst & colde/ & many a wery iourney.

¶ Miracles/ whiche he dyd in many a xix.
sondry maner / In tournynge water in
to wyne / in fedyng of many thousande
with a small porcion of bytyle. In cu
ryng and helyng of all maner of sycke
nes and diseases/and in shewyng to ma
ny theyr secrete & inwarde thoughtes.

¶ The Maundy/that was the laste sou xx.
per/ that he made to ende and conclude
the olde testamēt/by the pascal lambe/ &
to ordeyne & begyn the newe testamēt.

¶ The Ministry or seruyce/ that was xxi.
whā he washed the fete of his disciples
arisyng therunto frō the souper.

¶ The Cōsecracion / that was whā he xxii.
retournyng agayne vnto the table/ dyd
(of breade and wyne)consecrate & make
his owne holy body & sacred blode/ and
therewith dyd cōmune and howsell his
apostles/and gaue them powere to con
secrate & make the same / wherby they
were all made preastes .

¶ The sermon/ that was whan (after xxiii.
all this) he preached vnto his aposteles

Housh.

J.ii.

a solēpne and meruaylous swete sermō
makyng speciall mencion of loue/vnite
peace/ and concord.

xxiii.

Agony / that was whan he wente a
syde frō the cōpany / with saynt Peter/
saynt Iohn/and saynt James/ and yet
went somwhat frō them vnto prayer /
wherin he swet water and blode for a
gony/ fere/ care/ and trouble of mynde/
for the maner of that bytter passyon
and moste cruell deth that he sawe to
come / and howe lytell it shulde be re-
garded and set by.

xxv.

Betrayng/that was whan the tray-
toure Judas that before had solde hym
vnto the Jewes/came with a company
of harneysed men/ and with a false fla-
teryng kyss he shewed vnto them whiche
was he.

xxvi.

Takyng/ that was whan(after that
kyss) the souldyours layde hande vpon
him and toke him/ and all his disciples
fledde and forsoke hym for the tyme.

xxvii.

Bishopes / that is whan the souldy-
ours that toke hym/brought hym vnto
the bysshopes Anne and Cayphas /
where he was examined / and by false
wytnes accused/and cruelly tormented
all that nyght.

Plate/ that is : that on the morowe **xxviii.**
he was presented by the Jewes/ & falsly
accused vnto Pplate.

Herode/ that is : whan Pplate had **xxix.**
examyned hym and coulde nat fynde
hym in any thyng defauty/ than dyd he
sende hym vnto Herode the kyng.

Plate agayne/ that is : whan He- **xxx.**
rode had examyned hym in many thyn-
ges / and he wolde answere hym vnto
nothyng/ thā he put vpon him a whyte
foles cote/ and with dirision & mockery
sent hym agayne vnto Pplate.

Examinacion/ that was whan (after **xxxi.**
many newe false accusacions of the Je-
wes) he fcrther examined hym by long
processe.

Flagellation/ that was : whan P- **xxxii.**
late wylllyng to delyuer hym (bycause
he founde hym in all thynges faultles /
and yet coulde nat appease the crye and
malyce of the Jewes) dyd put hym na-
ked / and tyed hym vnto a pyller / and
caused hym to be cruelly scourged / so
that no place of his body was vntorne
or vnwounded.

Coronacion/ that was whan the Je **xxxiii.**
wes wolde nat yet be satisfyed and cou

sente/ Pylate caused him to be crowned
with a crowne of sharpe thornes / and
with a rede in his hāde in stede of a sep-
tre / and clothed in purple: brought
hym forth among thē/and said in moc-
kage/ Beholde your kynge.

xxxiij. **C**ondēpnation/that was: whan the
Jewes wolde in nowyse be otherwysc
cōtente than with his deth. Pylate set
in a trone as iuge (condemned hym)
& iuged hym vnto the deth of the crosse.

xxxb. **F**atigacion/that was: whā Pylate
hade put vpon hym his owne clothes
agayne/and gyuen the sayd iugement/
thā layde the heuy crosse vpō his uecke/
vnder the whiche (for very werynes &
fayntenes) he fell downe (as nat able to
bere it any forther) and thā caused they
a nother man to bere it for hym vnto
the place / that was the Mounte of
Caluary .

xxxbi. **C**rucifixion/that was: whā he came
vnto the place / they caused hym to put
hym selfe naked agayne / and to ioyne
and frame his body vnto the crosse /
whervnto they nayled hym with foure
great nayles / one through the myddle
of his ryght hāde/ the seconde through

the lefte hande / and throughe epyther **Li.iiii.**
foote one / layng the legges on cros wyse / reuelaf.
the one ouerthwarte ouer the other / **btēBz**
and so dyd they hang hym / and by ma- **gitte ca.**
ny rebukes mocked hym / and whan he **lxx. b.**
complayned of the thurst / they gaue
hym eyfell and gall. And whan he had
hanged there so paynfully the space of
thre houres / he with lowde crye cōmē-
dyng his spirite and soule vnto the fa-
ther of heuen / expired and dyed . And
yet after his departynge (to be sure of
his deth) one of the sowdyours made
a wounde in his syde and thrauste hym
vnto the herte with a spere.

xxxvii.

The Sepulture / that is to say : the buri-
yng / whan Iosephe ab Aramathie had
asked of pylate his blessed body / he
toke hym downe at cōplyn tyme / and
buried hym in a newe graue or tombe
that he had made for hym selfe.

The Resurrection / That was : whan the **xxxviii.**
thyrde daye after he dyd aryse in a glo-
rious body and soule / and appered first
vnto our blessed lady his mother / than
vnto **Mari Magdalene** / and after vn-
to the thre **Maries** / thā vnto saint **Peter**
and after that vnto two of his disciples

at Emaus. And the same night vnto .x. of the Apostoles whan all theyr doores and wyndowes were faste shet and closed vp. Thus you may perceyue he dyd appere .v. tymes that same daye of his resurrection.

xxxix. ¶ Ascencion/ That was: whan he (in many sondry wyse/ by many apperynges) had sufficiently proued and assured his glorious resurrection / by the space of .xl. dayes: than in the presence of his mother/ his apostles/ and in the presene of many other disciples / men and women: he dyd merueylously ascende and styg vp into heuen.

xl. ¶ The Mission or sendyng of the holy ghost/ that was whan the .x. daye after the sayd merueylous ascencion accordig vnto his promyse he sent downe the holy ghost vnto his blessed mother / his apostles & disciples / wherby they were all fulfilled with grace/ and confyrmed therein/ as the fyrste church of Chryste/ and so hath contynued / and doth and shall contynue in the church vnto the ende of the worlde. Amen. ¶ you nowe wyll thynke this table ouer long for a dayly exercise / but you must remembre

that the selfe table is conteyned in the
 fyrste wordes of euery article / and the
 resydue is a breue declaracion of the
 same / and therfore I shall be contente
 to set it out alone in the selfe wordes /
 whiche ben in nombre .xl.

¶ Thus.

¶ Incarnation / Natyuite / Circucision
 Epyphani / Presentacion / Egypte / Dis
 sputacion / Humiliacion / Education /
 Baptisme / wyldecnes / Faste / Tempta
 tion / Victory / Election / Preachynge /
 Teaching / Laboures / Miracles / Mañ
 dy / Ministry / Consecration / Sermon /
 Agonye / Betrayng / Takynge / Bissho
 pes / Pylate / Herode / Pylate agayne /
 Examinacion / Flagellation / Corona
 tion / Condepnation / Fatigation / Cru
 cifixion / Sepulture / Resurrection / As
 cention / Mission.

¶ The ende.

¶ Nowe you may se this table is nat
 long / but may easely be had by herte /
 and if it so be / and dayly vlsed : I dare
 well say the persones shall fynde con
 forte therein / both to exclude vyce / and
 also to encrease in vertue and grace .
 And yet forthermore to cōtinue therein

unto theyr cōforte and ioye cuerlasting
wherunto he byng vs that bought vs
our lord god and moste swete sauis
oure Iesu / who guyde you
and kepe you all. ⁊
Amen. .



A breue or shorte moni
cion or counseylie of the cure
and gouernaunce of a
houssholde/accoz
dyng vnto
policy.

Taken out of a pyssle of a great
lerned man / called Bernarde
Siluestre / ⁊ put among the
werkes of sait Bernarde
foz bycause that many
done iuge ⁊ thynke
it was his owne
werke.

Set forth by the same brother.



Firste good deuoute chris-
tians/ take moste hede /
and gyue most diligence
to ordre your selfe/ and al
yours / vnto our lord /
accozding vnto the poore
lesson that goth before / and thā se well
vnto the substance / & gypdyng of your
house/ and goods. Se fyrt that peace be
in the house/ and that you agre all toge-
der/ for els all your goods wyl lone go
to nought. Thā (after the cōmune pro-
uerbe) cut your thong: after / or accor-
dyng vnto your ledder. Spende accor-
dyng vnto your gaynes/ gettynges/ or
rentes/ & nat aboue. It is also good po-
licy: to haue one yeres rent / or a yeres
gaynes in store for chaūces / whiche is
nat cōtrary vnto chystianite: where ex-
treme/ or very strete nede: is nat pcciued
in the neighbour. A negligēt or reches
persone may soone set on fyne/ and des-
troye great substance. Haue therfore
a good eye / and garde vnto the dyl-
gence of your seruantes/ for vnder the
your goodes may soone mynyshe / and
be wasted before you knowe / beware /
or haue knowlege therof. If youre

good; begynne to waste : better is / and
lesse rebuke for you to absteyne / and
withdrowe your charges : thā to fall in
to nedynes / or daūger. An olde puerbe.
Qui plus expendit q̄ rerū copia tendit.
Non admiretur si paupertate grauet̃.
That is. ¶ Who so done spēde beyonde
theyr faculte :

No meruayle thoughe with nede they
greued be .

Aristot̃ i
Econo . ¶ It is therfore a great prouidēce / and
good foresyght often to counte / and cō-
pare your goodes / & your gaynes with
your expences . Often to ouerle your
goodes : shalbe necessary . For your
beastes may take hurte for defaute of
fode / all though they nothyng aske ne
complayne. The slepe of the husbāde:
maketh a fatte donghyll . And the eye
of the maister : a faste horse . That is
to meane / that the presence of the maister :
in euery corner / is moche profytā-
ble . Sumptuous and costly weddyngs
or bydales : ben damage / without ho-
noure. Expences done bpō warre : ben
more honourable / thā profytāble. Bet-
ter is to suffre some wronge / and to bye
peace than to make warre / or to kepe

warre. Coste made vpon prodigall per-
sones : is clerely losse. Coste made vpon
kynne / or frendes : is reasonable. fede
your houtholde seruautes : with honest
cōmune fare / without delicates. For
the seruaunte that is made a gloton /
shall neuer after mende his maners .
Glotony is vyle / fylthy / and synkynge /
and wyll make the negligent and care-
les persone soone rote and shorte lyued.
Meane fedynge with scarcite : is vnto
the diligent persone / pleasaunte and pro-
fyttable. Vpon the holy dayes and hygh
feastes : gyue your houtholde plenty of
meate / but scldome and fewe delicates.
For the vse of delicate fode / wyll soone
marre a good seruaunte. Let glotony
and thy purse stryue / and go to lawe to-
gether : and beware thou well / whiche
parte thou takest / but for the moste pte
alway holde with the purse. For glo-
tonous men of lawe and the wytnesers
done speke all of affection / but the purse
bryngeth in playne euidence and prof-
the empty barne and the empty bagge.
But if very negardy shet vp thy purse /
than arte nat thou an euen iuge. For
nygardy is a folysshe and needles fere /

Ecclesi.
xxxi.

Ecclesi.
i.b.

and euer lpyng in pouerte / and houre
deth and muckereth by : he can nat tell
for whome. If you haue plenty of corne
desyre no deth. For those persones
that of couetousmynde done procure or
desyre deth / done procure and desyre
the deth of the poore / and shalbe accu-
sed : as homicides and mansleers. Sell
thy corne better chepe vnto thy neygh-
boure (although he were thyne enemy)
than vnto straungers. For an enemye
is somtyme souer vaynequysshed & ouer-
comen by a kynde dede / than by the
swerde. Be neuer at debate with thy
neyghboure / but rather study / and la-
boure to be at one. For thou canst haue
none so sure a castell / or garde of thy
lyfe : as is loue and frendshype of thy
neyghboure. If thou suspecte the wo-
men of thy house : let other persones ra-
ther shewe the / than thou shulde be ouer
busy to try out the mater. For though
it were of thyne owne wyfe / or the wyfe
of the husbade : it were better vnknowe
For ones knowe / it is neuer cured / the
wounde is without remedy. If any re-
medy be : it shalbe whan lyke chaunce is
herde of other persones. The lest & most

come many incōmodytes as there doth
folowe . who so euer among many and
dyuers stronge dꝛynkes / with haboun-
daunce therof: is sobꝛe / may be called
an erthly god / oꝛ a god bpō erth / wꝛastle
nat therwith if you do my counscyle .

And if by chaunce you be in company /
and begynne to fele the dꝛynke werke :
aryse and departe : a slepe is moze mete
foꝛ you / than any company . who so by
woꝛdes wolde excuse dꝛonkēnes : doth
openly declare his owne disease . The
knowledge and iugemēt of wyne : doth
nothyng become a pong persone . If a
phisicion oꝛ surgion vse to be dꝛonke /
let him nat haue the cure of your disease
ne let none of thē take experience / and
lerne in you : howe to cure oꝛ hele a no-
ther . Foꝛ though they be well lerned /
and haue nat experience : it is no wyse-
dome to let them proue theyꝛ cōnyng
vpon you . Great gape horses / and
lytell preaty dogges : leue you vnto
lordes and ladyes . A byg labouryng
horse / and a mastyfe / oꝛ a curre dogge :
ben good to kepe your house . As foꝛ
hawkes / houndes / and huntynge doggs :
done spende moze than they done get /

they ben mete and according for states:
to set ydle seruañtes on worke / but farre
vnacordynge ben they : for husbundes
and wate householders . It is no wys-
dome to make your owne chylder ste-
wardes or rulers of your houtholde or
goodes . Foles and negligent or careles
persones : haue many myffortunes .
For that is theyr cōmune excuse whan
any thyng is wronge / they saye than :
that chaunce or myffortune was cause
therof . I say nat nay : but that chaunce
or myffortune may fall . But who so
doth folowe wysdome / lernynge / and
discrecion : shall seldome accuse myffor-
tune . For diligent warenes : and good
hede / done seldome company with mis-
fortune . But yet more seldome shall
you se myffortune and slouth or negly-
gence : departed in sondre / for they done
cōmunely company togeder . The slug-
garde sayth : god wyll helpe hym / and
so long he trusteth therbnto : tyll he be
brought vnto beggry . For god by the
wyse man doth sende the sluggarde (for
example) vnto the Ant or pyssmyre / to
lerne to labour . For man (sayth Job)
is boꝛne vnto labour : as a byrde to fle .

Proū. 6

Job. 5.

Kepe you (therfore) but solbe ydle per-
sones or mē. And watche you / and take
good hede vnto euery personē of your
house. And euer pondre / wey / and con-
sider your expenses: with your gaynes
or gettynges. Fyiste get and byng in /
and than spende. For it is no good hus-
bandry to borrowe. And whan you were
aged: truste rather vnto god than vn-
to your chylder or frendes. That you
sende before you: you shalbe sure to
fynde. No cofre / chyste / ne towre may
be moze sure to kepe treasure: than is
heue. Let nat (therfore) the poore passe
you. what you gyue vnto them: you
gyue vnto Christe. And of that you
leue behynde you: appoynte it vnto eu-
ry personē his parte. For better were
for you nothyng to leue: thā that stryfe
and debate shulde be made / consyence
blemysched / and god offended for your
goodes. Truste them best to do for your
soule: nat that done loue / or saye they
done loue your soule: but that you done
perceyue / and coniecture: done loue
theyr owne soule. Make your testamēt
eueri yere newe / and surely sealed by
wytnes. Lay it where (whan nede is)

it may be founde: no man is sure howe
to ende his lyfe. The moſte ſure way:
to dye well is well to lyue. And whiche
he graunte vs / that bought vs / our
lozde god: and moſte ſwete ſauour
our Ieſu Chriſte. Amen. And
of your charite praye
for the ſame olde
wretche of
Hyon.

Bycharde whytforde.



E Impzrinted

at London in flete ſtrete /
at the ſygne of the George / by
me Roberte Redman. The
yere of our lozde god. M.
D. xxxi. The. xix. day
of Auguſte.

A werke of preparation - unto communion

A - L⁸, (A₁₂₃ ⁷8 wanting)

= 88 - 5 leaves

Werke for Householdiers

A B C D E F⁸ G⁴ . F₈ G₁ G₄ gone

= 52 - 3 = 49 leaves

The two seem to have been put^d
together. See Herbert Ames p. 400